Manuale Missionariorum

A. M. D. G.

MANUALE MISSIONARIORUM

AD USUM
PATRUM PROVINCIAE MISSOURIANAE S. J.

AUCTORE
P. SIMON A. RYAN, S. J.

CHICAGIAE
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Libellum qui "Manuale Missionariorum" inscribitur cum facultate typis editum, iis praesertim Patribus qui Missionibus vacant commendamus, atque Nostros omnes rogamus ne cum externis communicent.

A. J. BURROWES, S. J.
Praep. Prov. Missour.
Aug. 27, 1913.

Index Rerum

I.

SUGGESTIONS TO PASTOR

Reverend and Dear Father:

The co-operation of man with God, which He requires and deigns to accept in the furtherance of His work, and a sincere desire for the success of your Mission, suggest the following notes.

1. Make your application for the Mission at least six months in advance, to insure compliance and avoid complications in arranging routes and assigning Missionaries.

2. When the time for a Mission has been definitely settled, announce it at an early date, to sidetrack any contemplated event of societies or social functions.

3. About a month before the opening of the Mission add some public prayers after the Masses, especially on Sundays, to invoke God's blessing.

4. On the second Sunday before the date fixed for the Mission urge strongly family night prayers for the same intention.

5. On the Sunday preceding the opening day distribute freely little pocket leaflets stating the hours of service and giving other information you may wish

to impart. It is an effective means of reaching negligent Catholics and an unostentatious way of inviting non-Catholics.

6. On the principle that "a drop of printer's ink may make millions think," during the last two or three days of that week make a liberal use of the local press to secure a good audience for the opening sermon at the high Mass.

7. Secure all possible faculties for the Missionaries, and all who may help them, in hearing confessions. Please do not defer this too long.

8. A choir of children singing simple hymns during the last Mass on week days is highly recommended wherever it can be done.

9. A special Mission will be conducted for the school children who are seven years and over. The best time for the instructions seems to be Monday, Tuesday and Wednesday, at 11 a. m. In places where the Missions cover two weeks the children's Mission will take place during the second week, and at the hours mentioned above. Arrangements could be made with the Principals of the Public Schools to allow the Catholic children, if any, to leave class at a fixed hour to attend these instructions.

10. The "Class of Instruction" for non-Catholics or poorly instructed Catholics is a very important

work of the Mission, and in your announcements lay particular stress upon it. It meets one-half hour before the evening service in some place provided for that purpose.

11. Congregational singing at the afternoon and evening services is a very gratifying feature and thoroughly in harmony with the wish of Holy Mother Church. No special preparation is necessary, as the people seem everywhere very eager to participate. If the outcome of this effort is satisfactory, as it is certain to be, you may be encouraged to continue the good work after the Mission is over. The hymn cards will reach you in good time. It has proved more economical to have these cards printed in Chicago than to send you the plates and trouble you with the printing. The expense is very little and more than compensated for in the actual good results.

12. The Missionaries have nothing to do with the sale of articles of devotion. The Pastor will see to this and also when and how he will dispose of them. They will, however, gladly bless them and apply all indulgences according to their ample faculties.

13. In connection with this, it is well to state, frequent disappointment is felt on opening the boxes of "Mission Goods." Many articles that are worthless are found, and objects that are really needed are

wanting or not in sufficient quantities. You are the best judge as to the quantity, but it will save you much annoyance if you instruct your dealer to send only such things as you may order. The enclosed carefully selected list may be of some assistance.

14. The personal wants of the Missionaries are very few and easily satisfied. They request, however, that their bedrooms be supplied with a table and some writing material.

15. There seems to be no objection, and is a general custom, to have a collection taken up at the evening services to defray the incidental expenses. We would earnestly recommend not to have this done at the morning services.

16. Apart from their traveling expenses, the Missionaries do not demand any pay. The spontaneous offerings, which the congregations are accustomed to make, according to their means, usually taken up on the closing night, the Fathers gratefully accept, not as a remuneration for their work, but only as an alms for their support and the needs of their order, especially for the training of the younger members. Every suspicion and all talk, as if the mission was a money-making scheme, must be carefully avoided.

17. In small country parishes a mission of one week is generally sufficient. But in city parishes of

more than 150 families, for many obvious reasons supported by experience, it is highly advisable to have a Mission of two weeks, of which the first is always devoted to the women, the second to men. This item deserves your serious consideration to insure solid results.

18. While the hours of services must be left to the judgment of the Pastor to suit the convenience of the people, nevertheless it is not well to have the evening sermon begin later than 8 o'clock, and the preliminary devotional exercises should be finished by that time.

19. It will be a great help both for the people and the Missionaries, if the order once laid down is observed as exactly as possible in the house as well as in the church.

20. These "suggestions" are based, for the most part, upon frequent inquiries of the Reverend Clergy. Modifications can be made in the correspondence with the Missionaries when arranging the immediate details of the Mission.

II.

FACULTATES ARCHIDIOECESEOS CHICAGIENSIS

Hisce te approbamus ad confessiones audiendas in Archidiœcesi Chicagiensi jurisdictionemque Tibi concedimus et ex potestate Nostra Ordinaria et ex facultatibus Nobis a Romano Pontifice Leone P.P. XIII. felicis memoriæ benigne concessis, quoad sequentia:

1. Prædicandi Verbum Dei in Ecclesiis Nostrae Archdiœceseos, consentiente tamen fani rectore.

2. Administrandi Sacramenta quæ Episcopalem Characterem non requirunt, modo ne tertii lædatur jus.

3. Celebrandi Missam (a) per unam horam ante auroram et unam post meridiem (b) sine ministro (c) in altari fracto (d) sine reliquiis Sanctorum (e) præsentibus hæreticis, schismaticis. infidelibus excommunicatisque, si aliter celebrari nequit.

4. Singulis secundis feriis non impeditis officio IX. lectionum, vel, eis impeditis, die immediate sequenti celebrandi missam de "Requiem" in quocumque altari, etiam portatili, liberandi animas secundum tuam intentionem a purgatorii pœnis per modum suffragii.

5. Celebrandi Missam bis in diebus Domincis et festis de obligatione, ex gravissimis causis in quo graviter tua conscientia oneratur.

6. Deferendi SS. Sacramentum occulte ad infirmos

sine lumine, illudque in casu necessitatis sine eodem retinendi pro iisdem infirmis, in loco tamen decenti.

7. Excipiendi Confessiones Sacramentales Fidelium, exceptis monialibus in earum capellis privatis.

8. Absolvendi ab hæresi, apostasia a fide et a schismate quoscumque etiam ecclesiasticos tam sæculares quam regulares: non tamen eos qui ex locis fuerint ubi Sanctum Officium exercetur, nisi in locis missionum, in quibus impune grassantur hæreses, deliquerint, nec illos qui judicialiter abjuraverint, nisi isti nati sint ubi impune grassantur hæreses, et post judicialem abjurationem illuc reversi in hæresim fuerint relapsi, et hos in foro conscientiæ tantum.

9. Absolvendi ab omnibus censuris etiam speciali modo in Bulla "Apostolicæ Sedis Moderationi" diei 12 Octobris, 1869. Romano Pontifici reservatis, excepta absolutione complicis in peccato turpi.

> Animadverte quod vi hujus facultatis a peccatis sine censura Papæ reservatis absolvi nequit. Hæc sunt :—
>
> *a.* Falsa denunciatio, per se vel per alium facta, sacerdotis de sollicitatione.
>
> *b.* Retentio munerum illicite a Religiosis stricte dictis datorum, si realis restitutio statim fieri potest.
>
> Neque ab sequentibus excommunicationibus latæ sententiæ Episcopis sive Ordinariis reservatis in eadem Bulla :—
>
> *a.* Clerici in Sacris constituti vel Regulares

aut Moniales post votum solemne castitatis matrimonium contrahere præsumentes; necnon omnes cum aliqua ex prædictis personis matrimonium contrahere præsumentes.

b. Litteris Apostolicis falsis scienter utentes, vel crimini ea in re cooperantes.

Neque a censuris Nobis et a Nobis reservatis quibus subjacere declaramus:—

a. Quemcumque, sive virum sive mulierem, qui postquam divortium civile obtinuit, matrimonium ausus fuerit attentare.

b. Quemcumque, sive virum sive mulierem, qui coram ministro cujuscumque sectæ acatholicæ matrimonium contraxerit vel attentaverit. (Concilium Balt. III. 124, 127.)

Demum absolvi nequeunt qui uni vel alteri ex tribus a Sede Apostolica damnatis societatibus nomen dederunt eaque abire nolunt. Sunt autem damnatæ: 1, "Equites Pythiæ"; 2, "Societas Sociorum Singularium"; 3, "Filii Temperantiæ."

10. Dispensandi et commutandi vota simplicia in alia pia opera; et dispensandi ex rationabili causa in votis simplicibus castitatis et religionis, exceptis iis quæ emittuntur in societatibus religiosis, sive virorum sive mulierum.

Præter ea quæ in religione emittuntur, alia quædam vota sub hac facultate non veniunt. Hujusmodi sunt sequentia:—

a. Votum peregrinationis faciendæ ad limina Apostolorum, Compostellam ad S. Jacobum,

Hierosolymam ad Sepulchrum Domini.

b. Votum castitatis emissum a muliere in viri favorem, ut Sacros Ordines recipere possit, mortuo etiam viro.

c. Votum juratum quod emittitur ab iis qui ad titulum missionis ordinantur.

11. Dispensandi, quoad Ordinis iam suscepti exercitium, a quibuscumque irregularitatibus ad forum externum non perductis; exceptis irregularitatibus ex bigamia vera et ex homicidio voluntario.

12. Absolvendi et dispensandi in quacumque simonia.

13. Dispensandi in casibus particularibus, quando expedire videbitur, super esu carnium tempore jejuniorum et Quadragesimæ.

14. Dispensandi concubinarios in gravissimo mortis periculo constitutos, quando non suppetat tempus recurrendi ad nos, super impedimentis quantumvis publicis matrimonium jure ecclesiastico dirimentibus. excepto sacro Presbyteratus Ordine et affinitate lineæ rectæ ex copula licita proveniente. Hac facultate Ecclesiarum Rectores tantummodo uti possunt; quod si fecerint unumquemque casum Nobis quamprimum referre debent.

15. Concedendi indulgentiam plenariam primo conversis ab hæresi, atque etiam fidelibus quibuscumque in articulo mortis, saltem contritis, si confiteri non poterunt.

Adverte. In locis missionum degentes fideles, si gravi laborart morbo et sacerdotis copia non

habetur, ex concessione Clementis P.P. XIV. prædictam indulgentiam lucrari possunt, "si contriti nomen Jesu corde saltem invocaverint, et mortem de manu Domini ea, qua decet, Christiana animi demissione et spiritus humilitate susceperint, animamque in manus Creatoris sui commendaverint." Ne autem fideles ob ignorantiam hac priventur gratia, Rev. Sacerdotes non omittant subinde gregem sibi commissum hujus privilegii usum edocere.

16. Impertiendi Benedictionem Papalem cum Indulgentia plenaria fidelibus in locis missionum degentibus ad extremum agonem redactis, dummodo servetur formula præscripta a Benedicto XIV. in Const. "Pia Mater."

Nota.—Pro hac Benedictione recipienda requiritur ut recipiens sit in periculo mortis et, si adhuc mentis compos, ut SS. Nomen Jesu, si non potest ore, saltem corde invocet. Pro ægroto mentis compote invocatio SS. Nominis est conditio sine qua non. Ita etiam necessario adhibenda est formula benedictionis in supracitata Constitutione præscripta ut nec libri deficientia excuset. Attamen, si adsit periculum contagii vel si mors proxime immineat, ex declaratione S. R. C. d. 8 Maii, 1879, dicere sufficiet:—"Indulgentiam plenariam et remissionem omnium peccatorum tibi concedo. In nomine Patris ✠ et Filii et Spiritus Sancti. Amen."

17. Benedicendi paramenta et alia utensilia ad

Sacrificium Missæ necessaria, ubi non intervenit sacra unctio; et reconciliandi ecclesias pollutas, aqua ab Episcopo benedicta, et in casu necessitatis, etiam aqua a quolibet sacerdote benedicta.

18. Benedicendi coronas precatorias, cruces et sacra numismata iisque applicandi indulgentias.

> Adverte. Hæ indulgentiæ sunt (A) Indulgentiæ Papales seu Apostolicæ, (B) Indulgentiæ S. Birgittæ pro coronis quinque, sex, decem et quindecim decadum.

19. Recitandi privatim, legitima concurrente causa, Matutinum cum Laudibus diei sequentis statim elapsis duabus horis post meridiem.

20. Recitandi Rosarium vel alias preces, si Breviarium tecum deferre non poteris, vel Divinum Officium ob aliquod legitimum impedimentum recitare non valeas.

> Adverte. Hic sub nomine Rosarii venit Rosarium quindecim decadum.

21. Recitandi tertiam partem Rosarii vice Matutini et Laudum, quo die per quinque saltem horas confessiones exceperis.

22. Retinendi ac legendi libros ab Apostolica Sede prohibitos, etiam contra Religionem ex professo agentes, ad effectum eos impugnandi; quos tamen diligenter custodias ne ad aliorum manus perveniant. Excipiuntur libri astrologici, judiciarii, superstitiosi ac obscœni ex professo.

III.

FACULTATES EX COMPENDIO PRIVILEGIORUM SOC. JESU EXCERPTAE

Littera C. remittit ad novum Compendium Privilegiorum, quod habes in Vol. III, "Instituti Soc. Jesu Florentiae 1886-1891." Vel Vol. I, ed. 1892.

I.—Facultates, pro quarum usu nullus requiritur specialis ad Superiores recursus:

1. Absolvendi a casibus Episcopis *jure ipso* reservatis (C. n. 5 et 6). Sume *tres* casus excommunicationi subjectos a Pio IX. Constit. "*Apostolicae Sedis*" Ordinariis reservatæ, qui sunt: 1. procuratio abortus, effectu secuto; 2. matrimonii attentatio post votum solemne sive professionis religiosæ sive ordinis sacri, vel cum persona tali voto ligata; 3. usus litterarum Apostolicarum falsarum, ejusve criminis cooperatio.

2. Absolvendi peragentes exercitia vel diem præparationis ad mortem a casibus cuilibet præter R. Pontificem reservatis, non tamen a censuris et pœnis *ab homine* latis (C. n. 10).

In exercitiis Monialium facultas ista datur: *a,* directori exercitiorum et *b,* sociis a Superiore adjunctis, si modo approbati sint ad audiendas Monialium confessiones. (ib.)

N. B.—Hanc facultatem hoc n. 2, positam erga per-

agentes exercitia, Superiores ita extendere possunt, ut: 1. Missionarii eâ fruantur erga quoslibet fideles "*in actu Missionum quarumcunque*"; 2. tradentes exercitia sociique a Superiore adjuncti eâ fruantur, quum "tempore vel occasione exercitiorum confessiones excipiunt." (Bened. XIV. "*Dedimus sane*" 16 Maii, 1753.)

3. *Commutandi* vota non reservata, vel juramenta, vel etiam vota jurata: sed non cum præjudicio juris tertii. (C. n. 110.)

4. In excipiendis confessionibus, etiam in publicâ ecclesiâ, utendi solâ stolâ sine superpelliceo (C. n. 131.)

5. In benedictionibus utendi formulis quibuscumque etiam pro locis specialibus tantum approbatis, dummodo indubie constet de approbatione a S. Rit. C. facta. (C. 76, 77.)

6. Benedicendi aquam S. Ignatii. (C. n. 69.)

Quam facultatem in locis Missionum "Superiores Missionum pro respectivis locis" communicare poterunt viris ecclesiasticis sæcularibus id singillatim petentibus, ita tamen, ut his uti eâ facultate non liceat sine consensu sui Ordinarii diœcesani.

7. In itinere ex quâvis causâ suscepto, et in Missionibus vel exercitiis vel triduis vel aliâ continuatâ prædicatione: celebrandi in oratoriis, quæ exsistant in domibus privatorum, sine præjudicio privilegiati et etiam sine ejus aliorumve de familiâ præsentiâ. (C. n. 439.)

8. Applicandi moribundis sub consuetis conditionibus indulgentiam plenariam, porrigendo proprium crucifixum ad id semel electum tangendum vel osculandum. (C. n. 354: *omnes* Nostri, non sacerdotes tantum, hac facultate uti possunt, de licentia Superioris saltem præsumpta.)

Insuper Missionariis est facultas:

9. Benedicendi et erigendi crucem Missionis in fine vel decursu Missionum, utendo formulâ approbatâ. (C. n. 71.)

10. Dandi in fine Missionis Apostolicam benedictionem cum indulgentiâ plenariâ: (uti debent *unico* crucis ductu). (C. n. 72 et 73.) *Vel:* loco sui delegandi ad hoc digniorem ex clero sæculari. (ib.)

II.—Facultates, pro quarum usu recurrendum est ad Superiorem localem:

1. Absolvendi a casibus Papalibus ordinario modo reservatis. (C. n. 4. ex fac. vicennalibus.)

2. Dispensandi in irregularitate ex delicto occulto, excepto homicidio voluntario (intellige etiam abortum fœtus animati), mutilatione et bigamia, in foro autem conscientiæ tantum.

Item: Dispensandi in *quâlibet* irregularitate ex delicto occulto, etsi alias expressa et individua mentio requiratur, sed solum communicabilis: *a, Missionariis,* dum tradendis sacris Missionibus vel publicis exercitiis incumbunt; *b,* idque in foro conscientiæ *et actu sacramentali confessionis tantum.* (C. n. 174.)

3. Dispensandi in votis Papæ non reservatis. (C. n. 179.)

4. Dispensandi cum incestuosis, ut iis restituatur jus petendi debitum conjugale. (C. n. 182.)

5. Dispensandi, si expedire videtur, in usu carnium et lacticiniorum tempore jejuniorum. (C. n. 177. ex. fac. vicenn.)

6. Celebrandi ante vel post tempus per se legitimum. (C. n. 409 et 410), scilicet: *a,* quovis anni tempore et quovis legitimo loco *horis duabus ante auroram vel post meridiem;*
b, pro Missionariis in Missione ex causâ itineris, devotionis propriæ vel populi, distribuendæ S. Communionis—*horâ secundâ post mediam noctem;*
c, in nostris ecclesiis, pro Nostris et pro sacerdotibus exteris, ob aliquam justam causam celebrandi *horâ secundâ post mediam noctem* vel *horâ tertiâ post meridiem.*

7. Benedicendi rosaria, cruces, numismata, etc., cum annexione indulgentiarum Papalium [pro rosariis simul ind. Birg.] (Communicari hæc facultas potest cum operariis excurrentibus et cum uno alterove in domo.) (C. n. 67. ex fac. vicenn.)

8. Benedicendi sacra utensilia pro usu nostrarum ecclesiarum. (Quæ facultas *ex fac. vicenn. delegari* potest a Superiore.—C. n. 61.)

III.—Facultates, quae requirunt recursum ad Præp. Provincialem:

1. Absolvendi a casibus R° Pontifici *specialiter re-*

servatis (exceptis tamen semper: absolutione complicis et falsâ accusatione sollicitationis). (C. n. 3 et 4 ex fac. vicenn.)

2. Dispensandi in votis *Papæ reservatis*, cast. et relig.—neque tamen, si agitur de jure tertii. (C. n. 179 ex fac. vicenn.)

3. Dispensandi etiam in voto castitatis conjugum ad petendum debitum conjugale (cum monitione, ut maneat votum atque reviviscat mortuo comparte).—(C. n. 181.)

4. Applicandi indulgentiam plenariam in articulo mortis, vel neo-conversis ex hæresi ad fidem. (C. n. 353 ex fac. vicenn.)

5. Tempore seu in actu Missionis in domo, ubi habitant, celebrandi in altari portatili, certioratis tamen Ordinariis respectivis et ceteris servatis servandis. (C. n. 28.)

6. Legendi libros prohibitos. (C. n. 381.)

N. B.—Usum altaris portatilis in cubiculo infirmorum concedere, reservatur Præposito Generali. (C. n. 33 et 34.)

IV.—Facultates, quæ erga Nostros exerceri possunt:

1. Confessarii NN. ordinarii (et ipsi Superiores) possunt Nostris:

a, commutare vel *dispensare* vota non reservata, etiam jurata. (Nota: Hoc idem possunt etiam *alii*, quibus *Superior* id commiserit.)—(C. n. 112 et 179. Fac. *dispensandi* est ex fac. vicenn.)

b, commutare officium divinum: 1. adversâ valetudine utentibus in alias preces breviores; 2. iis, qui impediti sunt sive infirmitate, sive curâ infirmorum, sive pietatis operibus, sive studio sacrarum litterarum, in *7 psalmos* divisim dicendos et cum illis universim *7 Pater* et *2 Credo;* 3. graviter ægrotis in *1 Pater* et *7 Ave;* 4. Missionariis, ut in Missione, triduis, novenis aliâve continuatâ prædicatione et in itinere ad Missiones loco officii consueti recitare possint *officium parvum B. M. V.* (C. n. 118.)

c, judicare de justâ causâ, ex quâ liceat horâ secundâ meridianâ anticipare Matutinum et Laudes: (quod et confessario et Superiori concessum est.)

d, dispensare Fer. II. post Domin. I. Quadrag. in foro conscientiæ ab omni irregularitate—exceptâ eâ, quæ orta sit ex homicidio, mutilatione, bigamiâ—ita tamen, ut dispensatio valeat tantum pro tempore, quo dispensatus manserit in Societate. (C. n. 165.)

2. Superior Missionis potest, si Superior localis vel Provincialis ad id consensum dederit, Missionariis ex juxtâ causâ permittere, ut loco officii divini dicant preces suo (i. e., Superioris Missionis) arbitrio determinandas. (C. n. 117 et 118.)

3. Superior domus dispensare potest cum Nostris in lege ecclesiasticâ, ut Episcopus cum suis. (C. n. 176.)

4. Præp. Provincialis dispensare insuper potest, aliisque committere ut dispensent, ab omni irregularitate—exceptâ eâ, quæ oritur ex voluntario homicidio et abortu, vel mutilatione, bigamiâ—(C. n. 165.)

In quibus casibus exceptis datur cum restrictione quâdam facultas dispensandi PRÆPOSITO GENERALI; cui etiam reservatur dispensatio in aliis inhabilitatibus.—(C. n. 172.)

Addendae.

1. Conceditur facultas Matutinum cum Laudibus diei subsequentis inde ab *hora prima* post meridiem recitandi. S. C. R. Mar. 12, 1910. Hanc porro facultatem anticipandi Matutinum cum Laudibus omnes Societatis Sodales quorum interest, ad decennium usurpare poterunt eodem prorsus modo quo Sancta Sedes eam concessit. A. R. P. Wernz, Apr. 27, 1910.

2. Recognoscitur facultas A. R. P. Generalis subdelegandi Nostros ut coronis adnectent Crucigerorum Indulgentias. C. S. O. Aug. 22, 1910.

N. B.—Haec facultas fuit ab A. R. P. Provinciali communicata Patribus Provinciae Missourianae qui tertiam probationem jam egerant.

De mente Societatis in usu privilegiorum.

1. A Generali omnis facultas in Societate egredienda est et ab ipso per Superiores ad inferiores descendenda. Quare statutum fuit a P. Roothaan anno 1832, et pluries postea confirmatum ne quis sibi aut aliis facultates benedicendi coronas et similia sibi procuraret, nisi approbante et mediante Provinciali, nec

alia via quam per Procuratorem generalem. Nec probatur ut Nostri impetrent facultates erigendi confraternitates et sodalitia Societati aliena, ad eave aggregandi, ubi saltem jam sunt eae familae religiosae quibus diriguntur; atque in universum potius proximum adjuvent Nostri per media Instituto propria et per privilegia et gratias Societati concessas: aliae vero nullae postulentur, vel rarissimae.

2. Usus privilegii rectus sit et prudens; nec dentur ansae querelis; nec indiscrete evulgentur. Inde mens est Societatis ne Nostri de his cum externis loquantur ipsisve eadem ostendant. Ramiere p. 469.

IV.

PRO SACRIS MISSIONIBUS

INDULGENTIÆ PLENARIÆ

1. Tempore missionum, tam Religiosis Societatis Jesu a Superioribus ad missiones peragendas missis, quam omnibus utriusque sexus Christi fidelibus, *qui missionibus* ipsis per Religiosos ejusdem Societatis Jesu peragendis, *quinque vicibus* pro qualibet missione rite adstiterint, ac interea temporis vere pœnitentes et confessi SSmum Eucharistiæ Sacramentum sumpserint ac pro christianorum Principum concordia, hæresum exstirpatione ac S. Matris Ecclesiæ exaltatione pias ad Deum preces effuderint (Gregorius XVI., Brevi *Exponendum Nobis,* 20 Decembris, 1839).

Quoad prædictam indulgentiam, indultum est:

A Ut extendatur etiam *ad infirmos,* dummodo alia pia opera a respectivis confessariis injuncta exsequantur (Gregorius XVI., rescripto S. C. Ind. 17 Martii, 1841).

B Ut tempore missionis, confessarii cum iis, qui a longe ad missionem venerunt et quinquies assistere nequiverunt, *dispensare valeant in obligatione quinquies missioni assistendi,* et ejus loco præscribere eis aliud pium opus (Pius IX., 29 Martii, 1855).

C Ut tempore missionis, confessarii *dispensare possint a sacra communione eos infantes,* qui ad primam communionem nondum potuerunt admitti, præ-

scribendo eis aliud pium opus (Idem loc. cit.).

II. Omnibus utriusque sexus Christi fidelibus, qui *benedictionem, Summi Pontificis nomine, in fine missionum,* cum imagine D.N.J.C. elargiendam per Sodales Societatis Jesu receperint, dummodo in decursu missionum, vere pœnitentes, confessi ac sacra communione refecti fuerint, et per aliquod temporis spatium juxta mentem Summi Pontificis pie oraverint (Pius IX., rescripto autographo, 19 Jan., 1851).

III. Omnibus utriusque sexus Christi fidelibus, qui post peractam missionem aut etiam recessum, spiritualia Exercitia, a Clericis Regularibus Societatis Jesu tradita in ecclesiis, oratoriis, plateis aut campis, pias *preces per quadraginta dies,* incipiendo a die quam designabit exercitii aut missionis præses, ad obtinendam perseverantiam recitaverint, ac interea temporis vere pœnitentes et confessi SSmum Eucharistiæ Sacramentum sumpserint (Gregorius XVI., Brevi *Injuncti Nobis,* 7 Julii, 1843.)

IV. *Die anniversario erectionis crucis missionum,* vel dominica immediate sequenti, si contigerit diem anniversariam cadere in diem ferialem, necnon *in festivitate Inventionis et Exaltationis S. Crucis,* omnibus utriusque sexus Christi fidelibus, qui vere pœnitentes et confessi ac sacra communione refecti, aliquam ecclesiam vel publicum oratorium devote visitaverint, ibique per aliquod temporis spatium, juxta mentem Summi Pontificis pie oraverint (Pius IX., 19 Decembris, 1875.)

V. *Una mensis Decembris die,* omnibus utriusque sexus Christi fidelibus vere pœnitentibus, confessis ac sacra communione refectis, qui ante aliquam ex crucibus in fine missionis erigendis, tribus saltem vicibus in quolibet mense, ter orationem dominicam et salutationem angelicam cum Gloria Patri, in memoriam trium horarum agoniæ D.N.J.C. et juxta mentem Summi Pontificis devote oraverint (Leo XIII., rescripto S. C. Ind. 22 Aprilis, 1882.)

INDULGENTIÆ PARTIALES

1. *Indulgentia biscentum dierum,* in quocumque ex quadraginta diebus, omnibus utriusque sexus Christi fidelibus, qui post peractam missionem aut etiam recessum, spiritualia exercitia, a Clericis Regularibus Societatis Jesu tradita in ecclesiis, oratoriis, plateis aut campis, pias preces per quadraginta dies, incipiendo a die quam designabit exercitii aut missionis præses, ad obtinendam perseverantiam, corde saltem contrito ac devote persolverint (Gregorius XVI., Brevi *Injuncti Nobis,* 7 Julii, 1843.)

2. Indulgentia *tercentum dierum,* omnibus utriusque sexus Christi fidelibus, qui crucis erectioni in fine missionum a Sodalibus Societatis Jesu peragendæ, corde saltem contrito ac devote interfuerint (Leo XIII., rescripto S. C. Ind. 22 Aprilis. 1882).

3. Indulgentia *quinque annorum,* semel in die lucranda ab omnibus utriusque sexus Christi fidelibus, qui corde saltem contrito ante aliquam ex crucibus

in fine missionis a Patribus Societatis Jesu erigendis, ter Pater, Ave, Gloria in memoriam trium horarum agoniæ D.N.J.C. et juxta mentem Summi Pontificis devote recitaverint (Leo XIII., loc. cit.).

4. Quamvis vero non relata in Summario, adnectitur quoque cruci indulgentia *centum dierum,* omnibus crucem missionis visitantibus et fundentibus quamlibet orationem, per rescriptum Pii IX., 19 Jan., 1851, concessa. Et hae omnes, excepta ultima, possunt defunctis applicari. (Ram. C.I., p. 486.)

PRIVILEGIUM

Omnes utriusque sexus Christi fideles, qui tempore sacrarum missionum a Sodalibus Societatis Jesu habendarum, ad Sacramentum Pœnitentiæ semel accesserint, omnes et singulas plenarias indulgentias acquirere valent, quæ intra idem tempus occurrent, cæteris servatis conditionibus ad eas lucrandas injunctis (Leo XIII., rescripto S.C. Ind. 15 Martii, 1884).

PRO COMMUNIONE GENERALI

Indulgentia plenaria omnibus utriusque sexus Christi fidelibus vere pœnitentibus et confessis, qui aliquam Societatis Jesu vel quamcumque aliam sæcularem ecclesiam ubique locorum in *una ex dominicis cujusvis mensis,* qua communio generalis cura Clericorum Regularium Societatis Jesu, et quoad sæculares ecclesias de cujusque Ordinarii licentia deque Rectorum earumdem consensu, ibidem agetur, devote visitaverint, iisdemque dominicis in aliqua ex

prædictis ecclesiis SSmum Eucharistiæ Sacramentum sumpserint, ibique pro christianorum Principum concordia, hæresum exstirpatione, peccatorum conversione ac S. Matris Ecclesiæ exaltatione pias ad Deum preces effuderint (Leo XIII., Brevi *Nihil adeo*, 8 Januarii, 1886).

Ut fideles omnes *ad sacr. communionem* generatim *frequentandam* impelleret, jam fel. rec. Gregorius PP. XIII. Constitutione *Ad excitandum* d. d. 10. April, 1580, concessit indulgentiam *quinque annorum*, quoties Christi fideles diebus festis confessi et sacra communione fuerint refecti et pro Summo Pontifice oraverint; indulgentiam *decem annorum* illis, qui piam habent consuetudinem sacr. communionem recipiendi semel saltem in mense et in solemnitatibus D.N.J.C. ac festivitatibus B. Mariæ Virginis, omnium SS. Apostolorum et Nativitatis S. Joannis Baptistæ, quoties id fecerint; *indulgentiam plenariam semel in anno* eo die, quo festum principale civitatis vel loci celebratur, ubi commorantur, si illo die confessi et sacra communione refecti orent, ut supra dictum est (Raccolta pag. 67).

Quemadmodum indulgentiæ primæ partis, ita etiam omnes indulgentiæ secundæ et tertiæ partis hujus Summarii animabus quoque defunctorum per modum suffragii sunt applicabiles.

Sacra Congregatio indulgentiis sacrisque Reliquiis præposita, facto verbo cum Sanctissimo in audientia habita die 21 Novembris, 1885 ab infrascripto Secre-

tario ejusdem S. Congregationis, præfatum Summarium, nunc primum ex diversis concessionibus excerptum, imprimi et publicari posse permisit.

Datum Romæ, ex secretaria ejusdem S. Congregationis, die 20 Januarii, 1886.

J. B. CARD. FRANZELIN, Præf.,
F. Della Volpe, *Secr.*

Concordat cum exemplo, quod munitum est sigillo Em. Card. S. Congr. Ind. Præf.

Ant. Rota, *Secr. S. J.*

V.

FORMULA BENEDICTIONIS APOSTOLICAE

Praescripta a Benedicto XIV. Const. *Exemplis,* 19 Mart., 1748.

Admoneatur populus de Indulgentia a Sede Apostolica concessa, de praeceptis operibus pro ea lucrifacienda, de die quo visitanda est Ecclesia, de hora denique qua datur Pontificia Benedictio. Postquam statutis die et hora populus ad Ecclesiam convenerit, alta voce legantur Apostolicae Litterae seu Decreta quibus Indulgentia conceditur, una cum potestate Benedictionem Apostolicam super populum effundendi, ut de delegatione audientibus constet; et concessio ex Latino sermone in vulgarem accommodatum ad populi intelligentiam conversa pronuncietur: populus ad suorum scelerum detestationem pio brevique sermone excitetur.

Beatissime Pater, Hodiernus Praepositus Generalis Societatis Jesu, ad pedes S. V. provolutus, humiliter exponit quae sequuntur:

A Patribus praedictae Societatis frequentissime in anno, sive in ipsorum domibus, sive alibi, traduntur per aliquot dies continuos Christifidelibus in unum collectis exercitia spiritualia S. Ignatii a Loyola. Ut autem ad haec sancta exercitia frequentanda efficacius alliciantur fideles, Orator a S. V. enixe petit, ut in omnibus locis, in quibus haec exercitia spiritualia congregatis fidelibus traduntur saltem per triduum, Sacerdotes praedictae Societatis, qui ea exercitia tradiderint, sive per se, sive per digniorem de Clero saeculari praesentem, quem sibi substituerint, in fine exercitiorum impertiri valeant, cum imagine Cruci-

fixi et unico Crucis signo, Benedictionem Apostolicam cum adnexa plenaria indulgentia lucranda ab iis tantummodo Christifidelibus, qui rite confessi et S. Communione refecti fuerint, et tempore dictorum exercitiorum quinque saltem conciones audierint.

Et Deus, etc. . . . . .

SS. D. N. Pius Pp. X., in Audientia habita die 22 Junii 1904 ab infpto. Card. Praef. S. C. Indulgentiis Sacrisque Reliquiis praepositae, benigne annuit pro gratia juxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus. Datum Romae ex Secria. ejusdem S. C. die 22 Junii 1904.

L. ✠ S. A. Card. Tripepi, *Praef.*

Pro Secrius.

Jos. M. Cancus. Coselli, *Substus.*

Most Holy Father,—The present General of the Society of Jesus, prostrate at the feet of your Holiness, humbly presents the following petition:

Very frequently in the course of the year the spiritual exercises of St. Ignatius of Loyola are given for several successive days to assemblies of the faithful by Fathers of the said Society, either in their own houses or elsewhere. Now, in order that the faithful may have a greater inducement to frequent these holy exercises, the Petitioner earnestly begs of your Holiness that in all places in which these spiritual exercises are given to the assembled faithful during at least three days, the priests of the said Society who have given the exercises be empowered, either in person or through the most worthy mem-

ber of the secular clergy who is present and whom they may have substituted for themselves, to bestow at the close of the exercises, with the image of Christ crucified and by a single sign of the Cross, the Apostolic Blessing together with the annexed plenary indulgence, which can be gained by those only of the faithful who have duly confessed their sins, been strengthened by Holy Communion and have heard five discourses at least during the time of the said exercises.

The answer to this petition follows:

Our Most Holy Lord, Pope Pius X, in audience given on the 22d day of June, 1904, to the undersigned Cardinal Prefect of the Sacred Congregation of Indulgences and Holy Relics, of his clemency kindly granted the favor asked. The present decree to have force forever. All things to the contrary notwithstanding. Given at Rome from the office of the Secretary of the same Sacred Congregation the 22d day of June, 1904.

L. ✠ S. A. Card. Tripepi, *Prefect.*
Pro-Secretary.
Jos. M. Cancus. Coselli, *Substitute.*

Post quae Sacerdos, nullis circumadstantibus ministris, stola et super-pelliceo indutus, ante Altare genuflexus, sequentibus verbis Dei opem imploret.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

(*V.* Salvum fac populum tuum, Domine.)
(*R.* Et benedic haereditati tuae.)
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Deinde stans sequentem recitet orationem.

OREMUS.

Omnipotens et misericors Deus, da nobis auxilium de sancto, et vota populi hujus in humilitate cordis veniam peccatorum poscentis, tuamque benedictionem praestolantis et gratiam, clementer exaudi; dexteram tuam super eum benignus extende, ac plenitudinem divinae benedictionis effunde; qua bonis omnibus cumulatus, felicitatem et vitam consequatur aeternam. Per Christum Dominum nostrum. *R.* Amen.

Post quam ad cornu Epistolae accedat, et stans in cornu Epistolae, non trina, hoc est triplici signo crucis, sed una Benedictione, unico videlicet signo crucis, benedicat (cum imagine D. N. J. C.), proferens alta voce haec verba:

Benedictio Dei Omnipotentis, Patris ✠ et Filii et Spiritus Sancti descendat super vos et maneat semper. Amen.

Nota.—Procurator Generalis Societatis Jesu huic Sacrae Congregationi Indulgentiis Sacrisque Re-

liquiis praepositae sequentia exposuit:

Sanctissimus Dominus per Rescriptum huius Congregationis die 22 Junii 1904 datum, benigne indulsit, ut Patres Societatis Jesu, postquam Exercitia spiritualia S. P. Ignatii *Christifidelibus in unum collectis* tradiderint, Apostolicam Benedictionem sive per se, *sive per digniorem de Clero saeculari praesentem, quem sibi substituerint,* eisdem impertiri valeant. Jamvero hac super re sequentia occurrunt dubia, quorum solutio a Sacra Congregatione humiliter expostulatur, nempe:

I. An verba illa, "*Christifidelibus in unum collectis*" sint etiam intelligenda de quibuslibet clericis vel regularibus in unum congregatis ad praedicta Exercitia simul peragenda sub directione Patrum Societatis Jesu?

II. An illa alia verba, "*sive per digniorem de Clero saeculari praesentem, quem sibi substituerint*" eo sensu accipienda sint, ut dignior de utroque Clero, sive saeculari, sive regulari, substitui possit, etiamsi Exercitiis obeundis non interfuerit?

Porro Sacra Congregatio ad praefata dubia respondendum mandavit:

Ad I*um*—Affirmative.

Ad II*um*—Si agatur de digniori ex Clero saeculari, *Affirmative;* Si vero de digniori e Clero regulari, *Negative;* sed supplicandum SSmo, ut etiam ad hunc facultatem, de qua supra, extendere dignetur.

Et Sanctissimus Dominus Noster Pius Papa X. in

Audientia habita die 8 Februarii 1905 ab infrascripto Cardinali Praefecto, petitam extensionem benigne concessit. Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die et anno uti supra.

L. ✠ S. A. CARD. TRIPEPI, *Praef.*

Pro Secrio.

JOS. M. CANCUS. COSELLI, *Substus.*

VI.

AN ACT OF CONTRITION

O my God, how little have I served Thee in time past! How greatly have I sinned against Thee! I acknowledge my iniquity, and my sin is always before me. But I repent, my Lord, I repent. I am heartily sorry for having lost that time in offending Thee which Thou gavest me to be employed in Thy service, in advancing the good of my soul, and obtaining everlasting life. I detest all the sins which I have committed against Thy Divine Majesty, and I resolve never to commit them any more. I am sorry, above all things, that I have offended Thee, because thou art infinitely good, and sin is infinitely displeasing to Thee. I love Thee with my whole heart,—at least I desire so to do, —and I firmly purpose, with the help of Thy grace, to serve Thee more faithfully for the time to come. Receive, I beseech Thee, the offering I now make to Thee of the remainder of my life. I will take particular care to avoid the failing I am so apt to commit, and to exercise the virtues most agreeable to my state and employment. Be Thou, O Lord, my keeper for the time to come; and give me a penitential spirit that I may daily offer henceforward to Thee the sacrifice of a contrite and humble heart. I desire by Thy grace, to make satisfaction for my sins by worthy fruits of

penance; and I willingly accept from Thy hands whatever pains, crosses, and sufferings I shall meet with during the remainder of my life, or at my death, as just punishments of my iniquities, begging Thee that they may be united to the sufferings and death of my Redeemer, and sanctified by his passion, in which is all my hope for mercy, grace and salvation. Amen.

VII.

PRAYERS FOR THE CHURCH, FOR THE RULING POWERS, ETC.

We pray thee, O Almighty and Eternal God! who, through Jesus Christ, hast revealed thy glory to all nations, to preserve the works of thy mercy, that thy Church, being spread through the whole world, may continue, with unchanging faith, in the confession of thy name.

We pray thee, who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop N. N., the vicar of our Lord Jesus Christ, in the government of his Church; our own bishop, N. N. (or, if he is not consecrated, our bishop elect); all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise amongst us the functions of the holy ministry, and conduct thy people into the ways of salvation.

We pray thee, O God of might, wisdom, and justice! through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with thy holy spirit of counsel and fortitude, the President of these United States; that his administration may be conducted in righteousness, and be eminently use-

ful to thy people, over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessings of equal liberty.

We pray for his excellency, the governor of this State, for the members of the assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare; that they may be enabled, by thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise, to thy unbounded mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance, of thy most holy law; that they may be preserved in the union, and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray thee, O Lord of mercy, to remem-

ber the souls of thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations, and friends; of those who, when living, were members of this congregation; and particularly of such as are lately deceased; of all benefactors, who by their donations or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, our Lord and Saviour. Amen.

VIII.

DE CONCIONIBUS

1. Mane sub prima missa fit instructio brevis cui in civitatibus intersunt ancillæ et operarii. Fiat post missam instructio ita ut statim subsequatur altera missa. Nunquam excedat quadrantem instructio.

2. Instructio secunda subsequitur immediate post secundam missam. Haec instructio impleat semihoram.

3. Concio præcipua habetur vespere. Hora statuta, unus ex missionariis e cathedra, vel ad pedem altaris, recitat quinque Rosarii decades. Dein, populo stante, hymnus cantetur. Post cantum fit concio, qua absoluta, recitatur *Pater* et *Ave* semel, et *Parce Domine* ter.

4. Altero hymno cantato, datur Benedictio Sanctissimi, et dictis "Laudibus Divinis," cantatur "Holy God," vel alius hymnus.

5. Concionator nec superpelliceum, nec stolam, nec birettam induit. Crucifixum, autem, sat magnum super pectus portabit.

DISTRIBUTION OF SUBJECT MATTER

A. M.

Sunday —Opening Sermon (at last Mass).
Monday —Prayer.
Tuesday —Sacrament of Penance—its parts.
Wednesday—General Confession.

Thursday —Sins of the Tongue.
Friday —Holy Communion.
Saturday —Devotion to the B. V. M. or to the Souls in Purgatory.
Sunday —Ad lib.—at last Mass.

P. M.

Sunday —End of Man.
Monday —Sin.
Tuesday —Sacrament of Penance—dogmatic.
Wednesday—Hell.
Thursday —Death.
Friday —Judgment.
Saturday —[The Holy Hour.]
Sunday —Perseverance.

IX.

DE CONFESSIONIBUS AUDIENDIS

1. Confessarii inter seipsos et in modo procedendi cum pœnitentibus conformes esse curent; et quantum res tulerit, ita aliorum confessariorum existimationi unusquisque consulat, ut omnes intelligant, mutuo caritatis et uniformis doctrinæ vinculo, Societatis confessarios in Christo esse colligatos.

2. In templo confessiones, dum concio fit vel sacra lectio, nemo audiat.

3. Confessarii ita audiant pœnitentes ut mutuum aspectum fugiant: sic enim attentius et liberius audient. Mulierum vero confessiones non audiantur nisi ad crates etiamsi sint puellulae.

4. In audiendis confessionibus, feminarum præsertim, severos potius se quam familiares exhibeant: in universum tamen paterna quaedam et spiritualis gravitas in iis eluceat.

5. Eos qui crebrius confitentur, maxime feminas, breviter expediant, nec de rebus ad confessionem non pertinentibus in confessione loquantur: extra confessionem vero si oportebit eas alloqui, id fiat in loco patenti, nec longum sermonem misceant et oculos modeste demissos habeant.

6. Nemini aut petere aut accipere quidquam liceat sive ab iis quorum confessiones audierit, sive ab aliis, quod vel in pauperes distribuat, vel alteri satisfactionis nomine restituat, nisi superior cum opus esset, secus faciendum judicaret.

7. Res in confessionibus auditas nunquam in colloquium inducant, neve dicant quos penitentes habuerint, quod fere levitatem aut jactantiam redolet.

8. Horae ad confessiones audiendas destinatae hae sunt: durante utraque missa, et postea usque ad prandium, si necessitas urgeat. Post meridiem ab hora tertia cum dimidio ad coenam, et deinde post exercitia vespertina donec omnes, si fieri potest, audiuntur. Vix expedit, tamen, ut missionarii in confessionali maneant elapsa hora undecima.

X.

DE MISSIONE PARVULORUM

1. Nunquam omittenda est missio parvulorum. Parvuli sunt qui scholas primarias frequentant, sive parochiales sive publicas.

2. Parvuli indulgentiam plenariam missionis lucrari possunt.

3. Admoneantur parvuli ut domi narrent quæ in ecclesia audiverunt. Sic saepe convertunt adultos.

4. Absolvatur parvulorum missio spatio trium dierum. Die Dominica nulla datur eis instructio. Feriis secunda, tertia, quarta fiet eis una instructio ante meridiem. Utatur missionarius modo loquendi simplicissimo, parabolis, comparationibus, historiunculis. Ubi missio duas includit hebdomadas, parvulorum missio in secunda fiat.

5. Materiae tractandæ sunt: de fine creationis, de anima salvanda, de peccatis parvulorum; aliquid de morte, judicio, inferno; de oratione et devotione erga B. V. M., Angelum Custodem &c., sed potissimum de confessione ut bene intelligant quæ et quomodo confiteri debeant.

6. Si numero plures sunt parvuli dividi possunt in turmas.

7. Die tertia audiantur eorum confessiones. Plures sint confessarii ne diutius detineantur parvuli.

8. Qui ad primam Communionem jam admissi sunt, mane sequenti, tempore designato, missam audiant et ad Communionem accedant. Durante Sacro, cantus fiat aut preces dicantur. Post Sacrum habeatur renovatio promissionum baptismatis et actus consecrationis B. V. M. Dein recitentur preces ad indulgentiam missionis lucrandam.

XI.

DE VIA CRUCIS

1. Utiliter tempore missionis fiet exercitium publicum *Viae Crucis* quotidie, Sabbato et Dominica exceptis.

2. Hora ad hoc magis apta est tertia pomeridiana.

3. Quaecumque methodus approbata adhibeatur.

4. Missionarii hoc exercitium ducant, nisi loci circumstantiæ aliter postulent.

5. Hortandi sunt omnes ut indulgentias huic exercitio adnexas pro suis defunctis lucrentur.

XII.

DE CANTU SACRO

1. Missionarius magnam curam gerat de cantu sacro.

2. Paucis ante missionem hebdomadis præses mittat exemplar cantionum ad parochum ut eas addiscere possint pueri et puellæ in scholis, imo et adulti in congregationibus.

3. Excudantur exemplaria numero sufficienti ut suum quisque habeat in ecclesia.

4. Designentur quidam ex acolythis qui exemplaria distribuant et, finitis exercitiis, colligant.

5. Mane non habeatur cantus congregationalis. Cantent tamen pueri et puellæ in missa secunda. Singulis vesperis, omnes hymnos et Anglicos et Latinos cantet tota congregatio, sive mulierum sive virorum.

6. Ubi populus jam modulamina didicit, missionarius e suggestu, vel alibi, cantum dirigat.

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1. One year's Indulgence, to all the faithful every time they promote the singing of Spiritual Canticles.

2. 100 days, every time any one practises this devotion.

3. Plenary indulgence, once a month, for promoting and practising this exercise during the month. Conditions: Confession, Communion, Visit to a church. Raccolta, 1910.

XIII.

ORDER FOR THE CLOSING EXERCISES OF MISSION

1. Rosary. 2. Hymn. 3. Sermon. 4. Renewal of Baptismal Vows. 5. Papal Blessing: (a) Explanation of the Blessing and its Indulgence; (b) Reading of Credentials; (c) Act of Contrition; (d) The Blessing; (c) Prayers for Intentions of Pope; Five Pater and Ave, or Prayer or Abp. Carroll. 6. O Salutaris. 7. Tantum Ergo. 8. Benediction. 9. Divine Praises. 10. Hymn. 11. Blessing of Religious Articles.

XIV.

RENEWAL OF BAPTISMAL VOWS

Most Holy Trinity—Father, Son, and Holy Ghost—in thy presence—I solemnly renew the promises—which were made for me at my baptism.

I renounce the devil—with all his works and pomps. I renounce the world—with all its indecency and pride. I renounce the flesh—with all its disorderly passions.

I believe in God the Father—who created me. I believe in God the Son—who redeemed me. I believe in God the Holy Ghost—who sanctified me.

I believe in the Holy Catholic Church—the Communion of Saints—the Forgiveness of Sins—the Resurrection of the Body—and Life Everlasting. Amen.

In this faith—I am resolved to live and die. Therefore, I pledge myself—to keep the Commandments of God—and the precepts of his Holy Church. Moreover, I solemnly promise—before God and his Holy Angels—that I will never join any society—condemned by the Catholic Church.

BLESSING.

Benedictio Dei Omnipotentis, ✠ Patris et Filii et Spiritus Sancti, descendat super vos et maneat semper.

XV.

DE SOLEMNI COMMEMORATIONE DEFUNCTORUM

1. "Primo mane post clausam missionem, hora populo commoda, solemniter celebretur missa pro refrigerío omnium illius loci, ubi missio fuit, defunctorum. Populus tempestive de hac re moneatur: est namque magna pro vivis et defunctis consolatio et quotquot possunt huic Sacro intersint. In locis ubi cemeterium ecclesiæ junctum est, si clerus cum populo cantando *Miserere* (aut recitando Rosarium) cemeterium circumeant, devotio adhuc multum augetur." Ita P. Van de Kerckhove.

2. Addit P. Henriet: "Hac occasione missionarius excitabit devotionem pro animabus in Purgatorio detentis, quæ passim oblivioni traduntur, cum tamen non nisi ab iis qui adhuc in terris degunt, adjuvari possint. Moneat fideles ut, dum tempus habent, sedulo media adhibeant quibus poenæ temporales in hac vita dilui possunt; item, ne susceptionem sacramentorum exeuntium diutius differant."

3. Non raro melius erit solemnem defunctorum commemorationem, non post clausam missionem, sed Sabbato intra missionem habere. "Ita allicientur ii qui nondum ad exercitia venerunt quique forsan omnem religiosum sensum, præter cultum parentum defunctorum, exuerunt." Ita P. Van Sull.

4. Exhortentur omnes fideles ut hac die ad Communionem pro suis defunctis accedant.

5. Finita missa, preces quædam pro animabus purgantibus recitentur a missionario, et quaedam ad mentem R. Pontificis ad indulgentias lucrandas.

PRAYERS FOR THE FAITHFUL DEPARTED ON THE MORNING OF THE COMMEMORATION FOR THE DEAD OF THE PARISH

I.

Go before our actions, we beseech Thee, O Lord, with thy inspiration, and follow after them with thy help, that every prayer and work of ours may begin from Thee and through Thee be likewise ended. Through Christ our Lord. Amen.

Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

1. We offer unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in purgatory, the most Precious Blood shed on Calvary from the wound in the left foot of Jesus thy Son, our Saviour, and the sorrow of Mary his most loving Mother in beholding it. *Pater, Ave, Requiem aeternam.*

2. We offer unto Thee, O Eternal Father, Father of mercies, for those souls so dear to Thee in purgatory, the most Precious Blood shed on Calvary from the wound in the right foot of Jesus thy Son, our Saviour, and the sorrow of Mary his most loving

Mother in beholding it. *Pater, Ave, Requiem aeternam.*

3. We offer unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in purgatory, the most Precious Blood shed on Calvary from the wound in the left hand of Jesus thy Son, our Saviour, and the sorrow of Mary his most loving Mother in beholding it. *Pater, Ave, Requiem aeternam.*

4. We offer unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in purgatory, the most Precious Blood shed on Calvary from the wound in the right hand of Jesus thy Son, our Saviour, and the sorrow of Mary his most loving Mother in beholding it. *Pater, Ave, Requiem aeternam.*

5. We offer unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in purgatory, the most Precious Blood and water flowing on Calvary from the pierced side of Jesus thy Son, our Saviour, and the sorrow of Mary his most loving Mother in beholding it. *Pater, Ave, Requiem aeternam.*

LET US PRAY.

And now to give greater value to our feeble prayers, turning to Thee, most loving Jesus, we humbly pray

Thee thyself to offer to the eternal Father the sacred wounds of thy feet, hands and side, together with thy most precious Blood, and thy agony and death; and do thou also, Mary, Virgin of sorrows, present, together with the most sorrowful Passion of thy well-beloved Son, the sighs, tears and all the sorrows suffered by thee through his sufferings, so that through their merits the souls who suffer in the most ardent flames of purgatory may obtain refreshment, and, freed from this prison of torment, may be clothed with glory in heaven, there to sing the mercies of God for ever. Amen.

Absolve, O Lord, the souls of all the faithful departed from every bond of sin, so that by thy aid they may deserve to escape the judgment of wrath, and come to the enjoyment of beatitude in eternal light.

V. Eternal rest give unto them, O Lord.
R. And let perpetual light shine upon them.
V. From the gate of hell.
R. Deliver their souls, O Lord.
V. May they rest in peace. *R.* Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

LET US PRAY.

O God, the Creator and Redeemer of all the faith-

ful, grant to the souls of thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon they have always desired. Who livest and reignest world without end. Amen.

Eternal rest, etc.

(200 days, once a day, Leo XIII, Sept. 15, 1888.)

II.

1. My Jesus, by that copious sweat of Blood with which Thou didst bedew the ground in the garden, have mercy on the souls of my nearest relations who are suffering in purgatory. *Pater, Ave, Requiem aeternam.*

2. My Jesus, by that cruel scourging which Thou didst suffer, bound to the column, have pity on the souls of my other relations and friends who are suffering in purgatory. *Pater, Ave, Requiem aeternam.*

3. My Jesus, by that crown of sharpest thorns which pierced thy sacred temples, have mercy on that soul which is most neglected and least prayed for, and on that soul which is furthest from being released from the pains of purgatory. *Pater, Ave, Requiem aeternam.*

4. My Jesus, by those sorrowful steps which Thou didst take with the Cross on thy shoulders, have mercy

on that soul which is nearest to its departure from purgatory; and by the pains which Thou didst suffer together with thy most holy Mother Mary, when Thou didst meet her on the road to Calvary, deliver from the pains of purgatory those souls who were devout to this beloved Mother. *Pater, Ave, Requiem aeternam.*

5. My Jesus, by thy most holy body stretched on the Cross, by thy most holy hands and feet pierced with hard nails, by thy most cruel death, and by thy most holy side laid open with a lance, have pity and mercy on those poor souls; free them from the awful pains they suffer, call and admit them to thy most sweet embrace in Paradise. *Pater, Ave, Requiem aeternam.*

O Holy souls, tormented in most cruel pains, as one truly devoted to you, I promise never to forget you, and continually to pray to the Most High for your release. I beseech you to respond to this offering which I make to you, and obtain for me from God, with whom you are so powerful on behalf of the living, that I may be freed from all dangers of soul and body; I beg both for myself and for my relations and benefactors, friends and enemies, pardon for our sins, and the grace of perseverance in good, whereby we may save our souls. Set us free from all misfortunes, miseries, sicknesses, trials and labours. Obtain for us

peace of heart; assist us in all our actions; succour us promptly in all our spiritual and temporal needs; console and defend us in our dangers. Pray for the supreme Pontiff, for the exaltation of holy Church, for peace between nations, for Christian princes, and for tranquillity among peoples; and obtain that we may one day all rejoice together in Paradise. Amen.

(100 days, once a day. Leo XIII, Dec. 14, 1889.)

XVI.

DE BENEDICTIONIBUS

1. Benedictiones rerum sacrarum in ecclesia locum habeant quotidie immediate post missam secundam et in fine missionis post solemnem conclusionem.

2. Formulis benedictionis Nostri uti possunt de quibus certo constet eas fuisse probatas a S. R. C. pro locis particularibus, quamvis non reperiuntur in Rituali Romano. C. P. 77.

3. Fiant benedictiones a sacerdote induto superpelliceo et stola coloris diei nisi pro aliqua benedictione color specialis indicetur. Ram. P. 485.

4. Brevi sermone explicet quid sit acturus et publicet indulgentias cuique rei applicandas.

5. Recitet formulam benedictionis postquam monuit quaenam objecta sit benedicturus.

6. Instruatur populus quae res excludantur ab indulgentiis, licet non ideo excludantur a benedictione.

7. In crucifixo indulgentia adhaeret *Christi effigiei;* in coronis autem *granis,* ac proinde perseverat catena rupta aut etiam granis permixtis. Ram. P. 487.

8. Ad applicandas *Apostolicas indulgentias* rosariis, &c. sufficit simplex signum crucis. Unico autem signo crucis, plures diversae indulgentiae uni eidemque objecto, vel pluribus objectis sive ejusdem sive diversae speciei, indulgentiae singulis propriae applicari possunt. C. P. 67.

9. Si quis gaudeat speciali facultate applicandi

alias indulgentias, adhibere debet formulam propriam, e. g., formulam ad benedicendum Rosarium Dominicanum.

10. Indulgentias nequit lucrari nisi persona cui res definitive applicata fuit. Facta commodatione, res tunc solum indulgentiam amittit cum ea intentione commodatur ut alter indulgentiam lucretur. Ram. P. 487.

11. N. B. Hanc occasionem benedicendi res nactus, loquatur missionarius de pio ornatu quo domus Christiana decorari decet.

BENEDICTIO CRUCIS

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Rogamus te, Domine sancte, Pater omnipotens, aeterne Deus; ut digneris bene ✠ dicere hoc signum Crucis tuae, ut sit remedium salutare generi humano: sit soliditas fidei, profectus bonorum operum, redemptio animarum; sit solamen, et protectio, ac tutela contra saeva jacula inimicorum. Per Christum Dominum nostrum. R. Amen.

Deinde aspergit aqua benedicta.

BENEDICTIO ROSARIORUM B. V. M.
Propria O. P.

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Omnipotens et misericors Deus, qui propter eximiam caritatem tuam, qua dilexisti nos, Filium tuum unigenitum, Dominum nostrum Jesum Christum, de coelis in terram descendere, et de Beatissimae Virginis Mariae Dominae nostrae utero sacratissimo, Angelo nuntiante, carnem suscipere, crucemque ac mortem subire, et tertia die gloriose a mortuis resurgere voluisti, ut nos eriperes de potestate diaboli: obsecramus immensam clementiam tuam ut haec signa Rosarii, in honorem et laudem ejusdem Genitricis Filii tui ab Ecclesia tua fideli dicata, bene ✠ dicas, et sancti ✠ fices, eisque tantam infundas virtutem Spiritus Sancti, ut quicumque horum quodlibet secum portaverit, atque in domo sua reverenter tenuerit, et in eis ad te, secundum hujus sanctae Societatis instituta, divina contemplando mysteria devote oraverit, salubri et perseveranti devotione abundet, sitque con-

sors et particeps omnium gratiarum, privilegiorum, et indulgentiarum, quae eidem Societati per sanctam Sedem Apostolicam concessa fuerunt, ab omni hoste visibili et invisibili semper et ubique in hoc saeculo liberetur, et in exitu suo ab ipsa Beatissima Virgine Maria Dei Genitrice tibi plenus bonis operibus praesentari mereatur. Per eumdem Dominum nostrum Jesum Christum, etc.

R. Amen.

Deinde aspergantur aqua benedicta.

BENEDICTIO IMAGINUM ET NUMISMATUM

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Omnipotens, sempiterne Deus, qui Sanctorum tuorum imagines (sive effigies) sculpi, aut pingi non reprobas, ut quoties illas oculis corporis intuemur, toties eorum actus et sanctitatem ad imitandum memoriae oculis meditemur: hanc, quaesumus, imaginem (seu sculpturam) in honorem et memoriam unigeniti Filii tui Domini nostri Jesu Christi (vel beatissimae Virginis Mariae, matris Domini nostri Jesu Christi, vel beati N. Apostoli tui, vel Martyris, vel

Confessoris, aut Pontificis, aut Virginis) adaptatam bene ✠ dicere, et sanctificare digneris: et praesta; ut quicumque coram illa unigenitum Filium tuum (vel beatissimam Virginem, vel gloriosum Apostolum, sive Martyrem, sive Confessorem, aut Virginem) suppliciter colere et honorare studuerit, illius meritis et obtentu a te gratiam in praesenti, et aeternam gloriam obtineat in futurum. Per Christum Dominum nostrum. R. Amen.

Ultimo aspergat aqua benedicta.

BENEDICTIO AD OMNIA

Haec benedictionis formula adhiberi potest a quovis Sacerdote pro omnibus rebus, de quibus specialis benedictio non habetur in Rituali Romano.

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, cujus verbo sanctificantur omnia, benedictionem ✠ tuam effunde super creaturam istam (vel creaturas istas): et praesta, ut quisquis ea (vel eis) secundum legem et voluntatem tuam cum gratiarum actione usus fuerit, per invocationem sanctissimi Nominis tui, corporis sanitatem, et animae tutelam,

te auctore, percipiat. Per Christum Dominum nostrum. *R*. Amen.

Deinde aspergit aqua benedicta.

BENEDICTIO INFANTIS

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Deus noster miseretur.
R. Custodiens parvulos Dominus.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Domine Jesu Christe, Fili Dei vivi, qui ante omnia saecula genitus, in tempore tamen infans esse voluisti, et hujus aetatis diligis innocentiam; qui parvulos tibi oblatos amanter complexus es, iisque benedixisti: infantem istum praeveni in benedictionibus dulcedinis, et praesta, ne malitia mutet intellectum ejus; eique concede, ut proficiens aetate, sapientia et gratia, tibi semper placere valeat. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. *R*. Amen.

Deinde infantem aspergat aqua benedicta in modum crucis, dicens:

Pax et benedictio Dei omnipotentis, Patris, et Filii ✠, et Spiritus Sancti, descendat super te, et maneat semper. *R.* Amen.

BENEDICTIO PUERI

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Domine Jesu Christe, Fili Dei vivi, qui dixisti: Sinite parvulos venire ad me, talium est enim regnum coelorum; super hunc puerum tuum virtutem bene- ✠ dictionis tuae infunde, ac ad Ecclesiae et parentum illius fidem ac devotionem respice; ut virtute ac sapientia apud Deum et homines proficiens, ad optatam perveniat senectutem, et salutem consequatur aeternam. Qui vivis et regnas in saecula saeculorum.
R. Amen.

Laudate, pueri Dominum, laudate nomen Domini. Sit nomen Domini benedictum, ex hoc nunc, et usque in saeculum. A solis ortu usque ad occasum, laudabile nomen Domini. Excelsus super omnes gentes Dominus, et super coelos gloria ejus. Quis sicut Dominus

Deus noster, qui in altis habitat, et humilia respicit in coelo, et in terra? Suscitans a terra inopem, et de stercore erigens pauperem: Ut collocet eum cum principibus, cum principibus populi sui. Qui habitare facit sterilem in domo, matrem filiorum laetantem. Gloria Patri. Sicut erat.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster. *Dicitur secreto.*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Benedictio Dei omnipotentis, Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti, descendat super te, et maneat semper. *R.* Amen.

BENEDICTIO PUERORUM

Cum praesertim in Ecclesia praesentantur

Die et hora constitutis, pueri conveniant in Ecclesiam, quos ibi a parentibus vel magistris associari maxime deceret, ut in silentio et modestia facilius se componant. Quibus per ordinem dispositis, et pueris a puellis, si adsint, separatis, Sacerdos ad ipsos accedat, et brevissimo ac simplici sermone eos alloquatur, prout opportunum sibi visum fuerit.

Deinde stans versus eos dicat:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

Antiphona. Laudate pueri Dominum, laudate nomen Domini.

Psalmus 112 incipitur a secundo versu: Sit nomen Domini, ut supra.

Et repetitur Antiphona: Laudate pueri Dominum, laudate nomen Domini.

Finito Psalmo et repetita Antiphona, Sacerdos dicit:

V. Sinite parvulos venire ad me.
R. Talium est enim regnum coelorum.
V. Angeli eorum.
R. Semper vident faciem Patris.
V. Nihil proficiat inimicus in eis.
R. Et filius iniquitatis non apponat nocere eis.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Domine Jesu Christe, qui parvulos tibi oblatos et ad te venientes complexus es, manusque super illos imponens benedixisti eis, atque dixisti: Sinite parvulos venire ad me, et nolite prohibere eos, talium est enim regnum coelorum, et Angeli eorum semper vident faciem Patris mei; respice quaesumus, ad

puerorum (vel puellarum, si solae adsint puellae) praesentium innocentiam, et ad eorum parentum devotionem, et clementer eos (vel eas) hodie per ministerium nostrum bene ✠ dic; ut in tua gratia et misericordia semper proficiant, te sapiant, te diligant, te timeant, et mandata tua custodiant, et ad finem optatum feliciter perveniant: per te, Salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. *R.* Amen.

Oremus.

Defende, quaesumus Domine, beata Maria semper Virgine intercedente, istam ab omni adversitate familiam: et toto corde tibi prostratam, ab hostium propitius tuere clementer insidiis. Per Christum Dominum nostrum. *R.* Amen.

Oremus.

Deus qui ineffabili providentia sanctos Angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis; et eorum semper protectione defendi, et aeterna societate gaudere. Per Christum Dominum nostrum. *R.* Amen.

Postea manu dextera producens signum crucis super pueros, benedicit eos, dicens:

Benedicat vos Deus, et custodiat corda vestra et intelligentias vestras, Pater, et Filius ✠, et Spiritus

Sanctus. *R.* Amen.

Deinde aspergat pueros aqua benedicta in modum crucis.

BENEDICTIO PUERORUM AEGROTANTIUM

Pueri infirmi, qui ad hunc usum rationis pervenerunt, ut ipsis praeberi possit Sacramentum Extremae Unctionis, iis adjuventur exhortationibus et precibus, quae describuntur in Rituali Romano, ubi de visitatione et cura Infirmorum, prout feret temporis opportunitas, et eorumdem aegrotantium status.

Verum pro ceteris junioribus pueris infirmis adhiberi poterunt sequentes preces.

Sacerdos igitur infirmi cubiculum ingressus, primum dicat:

V. Pax huic domui.

R. Et omnibus habitantibus in ea.

Mox infirmum et lectum ejus et cubiculum aspergat nihil dicens.

Deinde dicere poterit supra infirmum Psalmum Laudate pueri Dominum, laudate nomen Domini, cum Gloria Patri in fine. *Postea dicat:*

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster. [*secreto.*]

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Deus noster miseretur.
R. Custodiens parvulos Dominus.
V. Sinite parvulos venire ad me.
R. Talium est enim regnum coelorum.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Deus, cui cuncta adolescunt, et per quem adulta firmantur: extende dexteram tuam super hunc famulum tuum (vel hanc famulam tuam), in tenera aetate languentem: quatenus vigore sanitatis recepto, ad annorum perveniat plenitudinem, et tibi fidele, gratumque obsequium indesinenter praestet omnibus diebus vitae suae. Per Dominum nostrum Jesum Christum, etc. *R.* Amen.

OREMUS.

Pater misericordiarum, et Deus totius consolationis, qui creaturae tuae multiplici pietate consulens, non solum animae sed ipsi corpori curationis gratiam benignus infundis: hunc parvulum infirmum (vel hanc parvulam infirmam) a lecto aegritudinis erigere, et Ecclesiae tuae sanctae, suisque parentibus incolumem restituere digneris; ut cunctis prolongatae sibi vitae diebus, gratia et sapientia coram te et hominibus pro-

ficiens, in justitia et sanctitate tibi serviat, et debitas misericordiae tuae referat gratiarum actiones. Per Christum Dominum nostrum. *R.* Amen.

OREMUS.

Deus, qui miro ordine Angelorum ministeria, hominumque dispensas: concede propitius; ut, a quibus tibi ministrantibus in coelo semper assistitur, ab his in terra vita hujus pueri (vel puellae) muniatur. Per Christum Dominum nostrum. *R.* Amen.

Completa Oratione ultima, Sacerdos imponat dexteram manum super caput infirmi, et dicat:

Super aegros manus imponent, et bene habebunt. Jesus, Mariae Filius, mundi salus et Dominus, meritis et intercessione sanctorum Apostolorum suorum Petri et Pauli, et omnium Sanctorum, sit tibi clemens et propitius. Amen.

Postea benedicens puerum infirmum, subjungat dicens:

Benedictio Dei omnipotentis, Patris, et Filii ✠ et Spiritus Sancti, descendat super te, et maneat semper. *R.* Amen.

Deinde aspergat aqua benedicta.

BENEDICTIO ADULTI AEGROTANTIS

Sacerdos cubiculum aegrotantis ingrediens dicat:

V. Pax huic domui.

R. Et omnibus habitantibus in ea.

Et continuo ad infirmum accedens subjungat:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Introeat, Domine Jesu Christe, domum hanc ad nostrae humilitatis ingressum pax et misericordia tua: effugiat ex hoc loco omnis nequitia daemonum, adsint angeli pacis, domumque hanc deserat omnis maligna discordia. Magnifica, Domine, super nos nomen sanctum tuum: et benedic nostrae conversationi: Qui sanctus et pius es, et permanes cum Patre et Spiritu Sancto in saecula saeculorum. *R.* Amen.

OREMUS.

Respice, Domine, famulum tuum (vel famulam tuam) in infirmitate corporis laborantem, et animam refove quam creasti: ut castigationibus emendatus (vel emendata), continuo se sentiat tua miseratione

salvatum (vel salvatam). Per Christum Dominum nostrum. *R.* Amen.

OREMUS.

Misericors Domine, fidelium consolator, quaesumus immensam pietatem tuam, ut ad introitum humilitatis nostrae hunc famulum tuum (vel hanc famulam tuam) super lectum doloris sui jacentem, visitare digneris, sicut socrum Simonis visitasti: propitius adesto ei, Domine, quatenus pristina sanitate recepta, gratiarum tibi in Ecclesia tua, referat actiones: Qui vivis et regnas Deus in saecula saeculorum. *R.* Amen.

Deinde, extendens dexteram versus caput aegroti, dicat:

Dominus Jesus Christus apud te ✠ sit, ut te defendat: intra te ✠ sit, ut te conservet: ante te ✠ sit, ut te ducat: post te ✠ sit, ut te custodiat: super te ✠ sit, ut te benedicat: Qui cum Patre et Spiritu Sancto vivit et regnat in saecula saeculorum.

R. Amen.

Benedictio Dei omnipotentis, Patris, et Filii, ✠ et Spiritus Sancti, descendat super te, et maneat semper.

R. Amen.

Demum aspergat infirmum aqua benedicta.

RITUS BENEDICTIONIS APOSTOLICAE IN ARTICULO MORTIS

A Sacerdotibus ad id delegatis impertiendae

Benedictio in articulo mortis cum soleat impertiri post Sacramenta Poenitentiae, Eucharistiae, et Extremae Unctionis illis Infirmis, qui vel illam petierint, dum sana mente et integris sensibus erant, seu verisimiliter petiissent, vel dederint signa contritionis; impertienda iisdem est, etiam si postea linguae, caeterorumque sensuum usu sint destituti, aut in delirium, vel amentiam inciderint. Excommunicatis vero, impoenitentibus, et qui in manifesto peccato mortali moriuntur, est omnino deneganda.

Habens praedictam facultatem, ingrediendo cubiculum, ubi jacet infirmus, dicat: Pax huic domui, etc. ac deinde aegrotum, cubiculum, et circumstantes aspergat aqua benedicta, dicendo Antiphonam: Asperges me, etc.

Quod si aegrotus voluerit confiteri, audiat illum, et absolvat. Si Confessionem non petat, excitet illum ad eliciendum actum contritionis; de hujus Benedictionis efficacia ac virtute, si tempus ferat, breviter admoneat, tum instruat, atque hortetur, ut morbi incommoda ac dolores in anteactae vitae expiationem libenter perferat, Deoque sese paratum offerat ad ultro acceptandum quidquid ei placuerit, et mortem ipsam patienter obeundam in satisfactionem poenarum, quas peccando promeruit. Tum piis ipsum verbis consoletur, in spem erigens, fore, ut ex divinae munificentiae largitate eam

poenarum remissionem, et vitam sit consecuturus aeternam.

Sacerdos dicat:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

Antiphona. Ne reminiscaris, Domine, delicta famuli tui (vel ancillae tuae): neque vindictam sumas de peccatis ejus.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvum fac servum tuum (vel ancillam tuam, et sic deinceps).

R. Deus meus, sperantem in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Clementissime Deus, Pater misericordiarum, et Deus totius consolationis, qui neminem vis perire in te credentem, atque sperantem: secundum multitudinem miserationum tuarum respice propitius famulum tuum N., quem tibi vera fides, et spes christiana commendat. Visita eum in salutari tuo, et per Unigeniti tui passionem et mortem, omnium ei delictorum suorum re-

missionem, et veniam clementer indulge: ut ejus anima in hora exitus sui te judicem propitiatum inveniat, et in Sanguine ejusdem Filii tui ab omni macula abluta, transire ad vitam mereatur perpetuam. Per eumdem Christum Dominum nostrum.

R. Amen.

Tum dicto ab uno ex Clericis adstantibus Confiteor, Sacerdos dicat: Misereatur, etc. *Deinde:*

Dominus noster Jesus Christus, Filius Dei vivi, qui beato Petro Apostolo suo dedit potestatem ligandi, atque solvendi: per suam piissimam misericordiam recipiat confessionem tuam, et restituat tibi stolam primam, quam in baptismate recepisti: et ego facultate mihi Apostolica Sede tributa, indulgentiam plenariam, et remissionem omnium peccatorum tibi concedo. In nomine Patris, et Filii, ✠ et Spiritus Sancti.

Per sacrosancta humanae reparationis mysteria, remittat tibi omnipotens Deus omnes praesentis, et futurae vitae poenas, paradisi portas aperiat, et ad gaudia sempiterna perducat. Amen.

Benedicat te omnipotens Deus, Pater, et Filius ✠ et Spiritus Sanctus. Amen.

Si vero infirmus sit adeo morti proximus, ut neque Confessionis generalis faciendae, neque praemissarum precum recitandarum tempus suppetat, statim Sacerdos Benedictionem ei impertiatur.

BENEDICTIO CRUCIS MISSIONIS

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Bene ✠ dic, Domine Jesu Christe, hanc crucem tuam, per quam eripuisti mundum a potestate daemonum, et superasti passione tua suggestorem peccati, qui gaudebat in praevaricatione primi hominis per ligni vetiti sumptionem. (*Hic aspergit aqua benedicta.*) Sanctificetur hoc signum crucis in nomine Patris ✠, et Filii ✠, et Spiritus ✠ Sancti; ut orantes, inclinantesque se propter Dominum ante istam crucem, inveniant corporis et animae sanitatem. Per Christum Dominum nostrum. *R.* Amen.

Postea sacerdos genuflexus ante crucem devote adorat et osculatur, prosequente choro:

O crux, ave, spes unica,
In hac triumphi gloria,
Piis adauge gratiam
Reisque dele crimina.

Te, fons salutis, Trinitas,
Collaudet omnis spiritus:
Quibus crucis victoriam
Largiris, adde praemium. Amen.

Quibus peractis prosequitur sacerdos:

V. Hoc signum crucis erit in caelo,

R. Cum Dominus ad judicandum venerit.

Oremus.

Deus, qui nos hodierna die exaltationis sanctae crucis solemnitate laetificas: praesta quaesumus: ut cujus mysterium in terra cognovimus, ejus redemptionis praemia in caelo mereamur. Per eundem Christum Dominum nostrum. *R.* Amen.

BENEDICTIO AQUAE S. IGNATII

Omnibus Nostris sacerdotibus communicatur facultas benedicendi aquam S. Ignatii secundum formulam approbatam a Pio P. P. IX, quae sequitur:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Sit nomen Domini benedictum.

R. Ex hoc nunc et usque in saeculum.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

OREMUS.

Domine sancte, Pater omnipotens, aeterne Deus, qui benedictionis tuae gratiam aegris infundendo corporibus, facturam tuam multiplici pietate custodis, ad invocationem nominis tui benignus assiste, ut, intercedente beato Ignatio Confessore tuo, famulos tuos ab aegritudine liberatos et sanitate donatos, dextera tua erigas, virtute confirmes, potestate tuearis atque Ecclesiae tuae sanctae cum omni prosperitate restituas. Per Dominum, etc.

Immergitur aquae numisma seu reliquiarium Sancti Ignatii, et immersum tenetur usque ad finem huius orationis.

Bene ✠ dic, Domine, hanc aquam, ut sit remedium salutare generi humano; et per intercessionem beati Ignatii, cujus numisma (vel reliquiae) in eam immergitur (vel immerguntur), praesta, ut quicumque ex ea sumpserint, corporis sanitatem et animae tutelam percipiant. Per Christum, etc.

Educitur ex aqua numisma seu reliquiarium.

OREMUS.

Deus, qui ad majorem tui nominis gloriam propagandam novo per beatum Ignatium subsidio militant-

em Ecclesiam roborasti concede, ut ejus auxilio et imitatione certantes in terris coronari cum ipso mereamur in caelis. Per Dominum, etc. *R.* Amen.

Leo XIII indulsit ut A. R. P. N. Generalis facultatem concedere valeat quibuscumque idoneis viris ecclesiasticis, singillatim tamen petentibus, peragendi benedictionem aquae S. Ignatii, secundum suprascriptam formulam, verum sub condicione ut nemini ipsorum ea uti unquam liceat, nisi de respectivi Rmi Ordinarii dioecesani consensu. Cf. Comp. Privil. nn. 68 et 69.

FORMULA BENEDICENDI ET IMPONENDI SCAPULARE B. V. M. DE MONTE CARMELO

Omnibus adhibenda Sacerdotibus facultatem habentibus adscribendi Christifideles confraternitati ejusdem Scapularis. (Decr. S. R. C. 24 Julii 1888.)

Sacerdos superpelliceo et stola alba indutus dicat:

V. Ostende nobis, Domine, misericordiam tuam.
R. Et salutare tuum da nobis.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Domine Jesu Christe, humani generis Salvator, hunc habitum quem propter tuum tuaeque Genitricis Virginis Mariae de Monte Carmelo amorem servi tui devote sunt delaturi, dextera tua sanctifica, ut eadem Genitrice tua intercedente, ab hoste maligno defensi in tua gratia usque, ad mortem perseverent: qui vivis, etc.

Deinde aspergat aqua benedicta habitum, et imponendo dicat:

Accipite hunc habitum benedictum: precantes sanctissimam Virginem, ut ejus meritis illum perferatis sine macula, et vos ab omni adversitate defendat, atque ad vitam perducat aeternam. *R.* Amen.

Deinde Dicat:

Ego, ex potestate mihi concessa, recipio vos ad participationem omnium bonorum spiritualium, quae cooperante misericordia Jesu Christi, a Religiosis de Monte Carmelo peraguntur. In nomine Patris ✠, et Filii, et Spiritus Sancti. Amen.

Bene ✠ dicat vos Conditor coeli et terrae, Deus omnipotens, qui vos cooptare dignatus est in confraternitatem beatae Mariae Virginis de Monte Carmelo: quam exoramus, ut in hora obitus vestri conterat caput serpentis antiqui, atque palmam et coronam sempiternae haereditatis tandem consequamini. Per Christum Do-

minum nostrum. *R.* Amen.

Aspergat aqua benedicta.

FORMULA BENEDICENDI QUATUOR SCAPULARIA

Sanctissimae Trinitatis, Passionis Domini Nostri Jesu Christi, Immaculatae Conceptionis, et Septem Dolorum B. M. V.

Propria C. SS. R.

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram .
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Domine Jesu Christe, omnium caput Fidelium, et humani generis Salvator, qui tegmen nostrae mortalitatis induere dignatus es; obsecramus immensam largitatis Tuae abundantiam, ut indumenta haec in obsequium Sanctissimae Trinitatis instituta, nec non in honorem et memoriam dolorosissimae Passionis Tuae, in honorem Beatissimae Virginis Matris Tuae sine labe conceptae, doloresque Tuos ac vices peramanter dolentis, ita bene ✠ dicere et sancti ✠ ficare digneris, ut

qui (vel quae) ea assumpserint, eadem Genitrice tua intercedente, Te quoque Salutare nostrum corpore et anima induere mereantur: Qui vivis et regnas in saecula saeculorum.

R. Amen.

Sacerdos aspergat aqua benedicta.

MODUS INDUENDI.

Sacerdos omnibus scapularia singillatim imponat, ac deinde formulam proferat supra omnes simul.

1. Accipite habitum Ordinis Sanctissimae Trinitatis in fidei, spei et caritatis augmentum, ut induatis novum hominem, qui secundum Deum creatus est in justitia et sanctitate.

2. Accipite Scapulare Passionis Domini Nostri Jesu Christi, ut veterem hominem exuti novumque induti, ipsum digne perferatis, et ad vitam perveniatis sempiternam.

3. Accipite Scapulare devotorum Beatae Mariae Virginis sine labe conceptae, ut ejus intercessione ab omni inquinamento mundati, ad vitam perveniatis aeternam.

4. Accipite habitum Servorum Beatae Mariae Virginis septem Dolores ejus devote recolentium, ut dolores ipsos assidue recogitantes, passionem Domini

Nostri Jesu Christi in corde et corpore vestro impressam jugiter teneatis.

Ego ex facultate apostolica mihi delegata, recipio vos in participationem bonorum spiritualium horum Ordinum seu Congregationum, et indulgentiarum, quae per Sanctae Sedis Apostolicae privilegia praedictis Scapularibus concessae sunt. In nomine Patris et Filii, ✠ et Spiritus Sancti. Amen.

V. Salvos fac servos tuos.
R. Deus meus sperantes in Te.
V. Mitte eis auxilium de Sancto.
R. Et de Sion tuere eos.
V. Esto eis, Domine, turris fortitudinis.
R. A facie inimici.
V. Nihil proficiat inimicus in eis.
R. Et filius iniquitatis non apponat nocere eis.
V. Domine exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Adesto, Domine, supplicationibus nostris: et quibus in Tuo nomine sacros habitus imposuimus, ita bene ✠ dicere digneris, ut Tuae gratiae cooperantes, vitam

consequi mereantur aeternam. Per Christum Dominum Nostrum.

R. Amen.

Benedictio Dei omnipotentis Patris, et Filii ✠ et Spiritus Sancti descendat super vos et maneat semper.

R. Amen.

Formula recitetur numero singulari, si uni tantum personae sint scapularia imponenda.

PRIVILEGIUM

BEATISSIME PATER

Franciscus Xav. Wernz Praepositus Generalis Societatis Jesu ad pedes Sanctitatis Vestrae provolutus humiliter petit extensionem indulti die 22 Novembris 1905 a Sacra Congregatione Indulgentiis Sacrisque Reliquiis praeposita Societati Jesu concessi. Conceditur enim indulto praedicto Patribus Societatis Jesu facultatibus debitis ad scapularia imponenda instructis propter fidelium concursum tempore Missionum et Spiritualium Exercitiorum scapularia sacra e suggestu benedicere, quin ea singulis fidelibus manu imponant nec nomina in catalogo Confraternitatum inscribenda curent. Quum vero ratio praecipua hujus indulti etiam aliis diebus et festivitatibus locum habeat, praedictus Praepositus Generalis Societatis Jesu humiliter petit, ut Societatis Jesu Patribus generatim concedatur indultum praefa-

tum, quando in ejusmodi concursu populi pluribus fidelibus simul scapularia imponenda sunt et praesertim quando agitur de impositione diversorum scapularium qualia sunt: 1) Scapulare SS. Trinitatis, 2) B. M. V. de Monte Carmelo, 3) septem Dolorum B. M. V., 4) caeruleum Immaculatae Conceptionis B. M. V.

Et Deus.

Ex audientia SS. mi diei 24 *Junii* 1913
SS. D. N. Pius PP. X, audita relatione infrascripti Cardinalis Sacrae Congregationis Concilii Praefecti, benigne annuit pro gratia juxta preces.

C. CARD. GENNARI *Praef.*

L. ✠ *S.*

O. Giorgi Secr

Concordat cum Originali
Antonius Rota Secr. S. J.

Idem concessum est quoad 1° Scapulare SS. Cordis Jesu, 2° rubrum Passionis et SS. Cordium Jesu et Mariae, 3° caeruleum Immaculatae Conceptionis B. V. M. Pius X, 3 Julii, 1913.

DE NUMISMATE SCAPULARI

"Omnibus fidelibus, tam uni quam pluribus veri nominis atque a Sancta Sede probatis scapularibus (exceptis quae Tertiorum Ordinum sunt propria), per regularem, ut aiunt, impositionem jam adscriptis aut in posterum adscribendis, licere posthac pro ipsis, sive uno sive pluribus, scapularibus ex panno unicum nu-

misma ex metallo seu ad collum seu aliter, decenter tamen super propriam personam, deferre, quo servatis propriis cujusque eorum legibus, favores omnes spirituales (sabbatino, quod dicunt, scapularis B. V. M. de Monte Carmelo privilegio non excepto) omnesque indulgentias singulis adnexas participare ac lucrari possint ac valeant;

Hujus numismatis partem rectam, SSmi D. N. I. C. suum sacratissimum Cor ostendentis, aversam, Bmae Virginis Mariae effigiem referre debere;

Idem benedictum esse oportere tot distinctis benedictionibus quot sunt scapularia regulariter imposita, queis, pro lubitu petentium, sufficí velit;

Singulas has, demum, benedictiones impertiri posse unico crucis signo, vel in ipso adscriptionis actu, statim post absolutam regularem scapularis impositionem, vel etiam serius, pro petentium opportunitate, non interest an servato vel non diversarum adscriptionum ordine, nec quanto post temporis ab ipsis, a quovis Sacerdote, etiam, ab adscribente distincto, qui respectiva scapularia benedicendi sive ordinaria sive delegata facultate polleat, firmis ceteroquin primitivae facultatis limitibus, clausulis et conditionibus.

Contrariis quibuscumque, etiam specialissima mentione dignis, non obstantibus.

Datum Romae, ex Aedibus S. Officii, die 16 Decembris 1910."

"Circa numismata hucusque ad finem, de quo supra, benedicta, et circa facultatem ea benedicendi a SSmo

Dno nostro, directe, vel per aliquod S. Sedis Officium, aut aliter quomodolibet jam concessam, Idem SSmus mentem Suam aperuit, et quae sequuntur adamussim servanda mandavit:

1. Numismata a facultatem habentibus rite jam benedicta, etiam in posterum scapularium loco gestari poterunt, eo modo et sub iis conditionibus, quibus constitit factam esse potestatem;

2. Sacerdotes omnes, saeculares vel regulares, etiam conspicua fulgentes dignitate, ne amplius numismata sic benedicendi utantur facultate, quinquennio ab illa obtenta transacto. Poterunt interea, etiamsi scapularia respective benedicendi non polleant facultate, numismata ubilibet benedicere; ea tamen lege, ut sive quod ad statutas eorum attinet imagines, sive quod ceteras respicit conditiones, praescriptionibus in supra relato Decreto contentis omnino se conforment;

3. Qui porro subdelegandi praediti erant facultate, hac ipsa Decreti et Declarationum promulgatione, se illa noverint excidisse; satis enim per idem Decretum jam spirituali fidelium emolumento provisum est.

Datum Romae, ex Aedibus S. Officii, die 16 Decembris 1910."

XVII.

DE CRUCIFIXO CUM INDULGENTIIS VIAE CRUCIS

1. Facultas benedicendi hos Crucifixos est a P. Generali Franciscanorum obtinenda. Formula qua conceditur facultas est: "Auctoritate Apostolica Nobis concessa utentes, libenter annuimus precibus N. N., eique facultatem communicamus benedicendi *ad quinquennium* Cruces cum imaginibus Domini Nostri Jesu Christi Crucifixi prominentibus, atque ex aurichalco (vulgo ottone), vel ex alia quacumque materia non fragili confectis, eisdemque applicandi omnes Sacrae Viae Crucis Indulgentias, lucrandis ab infirmis, navigantibus, carceribus detentis, in partibus Infidelium morantibus, aliisque a visitandis eiusdem Viae Crucis Stationibus legitime impeditis: dummodo recitent (juxta Decr. Urbis et Orbis die 16 Septembris 1859 edit.), corde saltem contrito ac devoto, viginti Pater, Ave et Gloria; unum nempe pro qualibet Statione, quinque in Sacr. D. N. Jesu Christi Vulnerum memoriam, ac unum juxta mentem Summi Pontificis.

Iis vero, qui gravi morbo ita afficiuntur, ut recitandis viginti Pater, Ave et Gloria omnino impares sint, ex benigna concessione Nobis facta a S. P. Leone P. P. XIII per litteras in forma Brevis sub die 12 Junii 1903, indulgemus, ut eorum loco recitent semel Actum contritionis, et invocationem: *Te ergo quaesumus, tuis famulis subveni quos pretioso Sanguine redemisti;*

ac mente saltem sequantur recitationem ab alio adstante factam trium *Pater, Ave* et *Gloria*.

Advertendum tamen, hujusmodi facultatem valere tantum extra Urbem, iisque in locis, ubi Conventus Fratrum Nobis subjectorum non habentur, nisi, pro Fratribus nostris, venia adsit Superioris localis."

2. The blessing is given by a single sign of the Cross with the intention of attaching to the Crucifix the indulgences of the Way of the Cross. Many Crucifixes can be blessed by one and the same sign of the Cross.

3. Other indulgences can be attached to the same Crucifix.

4. The indulgences are attached, not to the Cross, but to the figure of Christ. Ram. p. 487.

5. It must be a true Crucifix—"Cruces cum imaginibus D.N.J.C. crucifixi prominentibus."

6. The figure of Christ must be made of brass, or any other non-fragile material. It is expressly forbidden to indulgence images of Christ made of lead, hollow glass, plaster, pewter and similar materials. (Beringer Vol. I, part II, Sec. III).

7. These Crucifixes cannot be sold, lent, or given to another for the purpose of enabling him to gain the indulgences.

8. Many persons saying the prayers together, one of them holding the Crucifix, can gain the indulgences.

XVIII.

THE HOLY HOUR

1. The Holy Hour consists essentially in an hour of mental or vocal prayer, in union with the prayer of the Savior in the Garden of Olives on Maunday Thursday night. In the Letter of Leo XIII, March 30, 1888, it is described as embracing "pious exercises of adoration and reparation in honor of the Most Sacred Heart of Jesus and of the August Sacrament."

2. The Holy Hour may be spent in prayer of any kind, provided it is offered in memory of the Sacred Passion, especially of the Prayer and Agony of our Lord in Gethsemani.

3. Any posture may be adopted, kneeling, standing or sitting. No particular place is prescribed, so that even sick persons may practise this devotion.

4. To gain the plenary indulgence, confession, Communion, and prayer for the intentions of the Pope are required.

5. By Letters Apostolic dated March 30, 1888, this devotion may be practised in public or in private. If in public, any hour of any day of the week may be designated by the Director. If in private, the time is any hour between 2 P. M. of every Thursday until sunrise on Friday.

6. The object of the Holy Hour is:

(a) To repair the ingratitude of men.

(b) To share the sadness of the Heart of Jesus in agony.

(c) To implore mercy for sinners.

(d) To appease the anger of God.

7. All the Associates of the Apostleship of Prayer, without any special registration, have the right to gain the Plenary Indulgence granted to the members of the Archconfraternity of the Holy Hour. Pius IX, 1875 and Leo XIII, 1886.

8. During missions, the Holy Hour is made in many places by the entire Congregation on Saturday night. This practice has many advantages to recommend it.

9. The plenary indulgence of the Holy Hour is applicable to the souls in purgatory.

XIX.

CONSECRATION OF THE FAMILY TO THE SACRED HEART OF JESUS

Plenary Indulgence, on the day of consecration and every year on the day of renewal. *Pius X, June 15, 1908.*

Sacred Heart of Jesus, who didst manifest to Blessed Margaret Mary the desire of reigning in Christian families, we to-day wish to proclaim thy most complete regal dominion over our own. We would live in future with thy life, we would cause to flourish in our midst those virtues to which Thou hast promised peace here below; we would banish far from us the spirit of the world which Thou hast cursed; and Thou shalt reign over our minds in the simplicity of our faith, and over our hearts by the whole-hearted love with which they shall burn for Thee, the flame of which we shall keep alive by the frequent reception of thy divine Eucharist.

Deign, O divine Heart, to preside over our assemblings, to bless our enterprises, both spiritual and temporal, to dispel our cares, to sanctify our joys, to alleviate our sufferings. If ever one or other of us should have the misfortune to afflict Thee, remind

him, O Heart of Jesus, that Thou art good and merciful to the penitent sinner. And when the hour of separation strikes, when death shall come to cast mourning into our midst, we will all, both those who go and those who stay, be submissive to thy eternal decrees. We will console ourselves with the thought that a day will come when the entire family, reunited in Heaven, can sing for ever thy glories and thy mercies.

May the immaculate heart of Mary and the glorious Patriarch, St. Joseph, present this consecration to Thee, and keep it in our minds all the days of our life. All glory to the Heart of Jesus, our King and our Father.—*Raccolta,* 1910.

ACT OF CONSECRATION TO THE BLESSED VIRGIN MARY

Most holy Virgin, and Mother of God! sinful though I am, I cast myself on my knees before thee, in presence of Almighty God and the whole host of Heaven, choosing thee to-day for my Protectress, my Mother and my Advocate with thy Divine Son, Jesus. To thee do I consecrate myself—body and soul, with all I have and am. Above all, I dedicate my heart to thee, and desire that henceforth it may be thine and thy

Divine Son's alone. I entreat thee to obtain for me those graces of which I stand in most urgent need, and which will be most profitable to me.

Show thyself my Mother; and prove that thou forsakest none who have recourse to thee with childlike, trusting hearts. Guide my feet, that I may keep the commandments of thy Son. Stand by me in all my undertakings, and do with me as may seem best in thy sight, for I desire nought save that which is in accordance with thy will. O my gracious Mother! entreat Jesus to grant me grace to remain faithful to thee and thy Divine Son even to my latest breath. May I ever love and glorify thee in time, so that through thee, and with thee, in company with all the Angels and Saints, I may love and praise Jesus throughout all Eternity. Amen!

(A. R. P. Beckx, "*Month of Mary.*")

XX.

DE SCAPULARI B. V. M. DE MONTE CARMELO

Puncta desumpta ex libello in usu apud Carmelitas Discalceatos, edito 1908.

I.

OBLIGATIONES CONFRATRUM.

1. Ut quis sacrum Scapulare a Sacerdote deputato cum solitis caeremoniis recipiat.

2. Ut ejus nomen inscribatur in Album Confraternitatis in quavis Ecclesia Ordinis, vel in qua sit canonice erecta.

3. Ut illud super humeros portet; et si fuerit attritum, aliud sive benedictum, sive non benedictum, absque alia nova caeremonia assumendum est.

OBLIGATIONES PARTICULARES PRO CONSEQUENDO PRIVILEGIO BULLAE SABBATINAE.

1. Ut servetur castitas secundum proprium statum.

2. Ut scientes legere, quotidie recitent Officium parvum B. M. V. in Breviario Romano appositum; nescientes vero legere, Ecclesiae jejunia observent, ac diebus Mercurii et Sabbati abstineant ab esu carnium, excepto die Natalis Domini. Ob justam tamen causam Confessarius quilibet in aliud pium opus commutare potest.

Pro sacerdotibus et religiosis sufficit Officium Canonicum.

II.

BENEDICTIO.

1. Scapularis benedictio est unum ex substantialibus.

2. Cum scapularis benedictio sit Ordini nostro reservata a Clemente XI die 24 Nov. 1702, scapulare tantummodo benedici debet a sacerdote Ordinis Carmelitici vel alio ad hoc specialiter delegato.

3. Plura scapularia carmelitica simul benedici possunt.

4. Ad benedicendum valide scapulare non sufficit signum crucis manu efformatum super illud absque ulla verborum pronuntiatione et aquae benedictae aspersione, sed benedictio facienda est iuxta formulam praescriptam ad norman decreti 18 Aug. 1868, n. 421.

5. Scapulare B. M. V. de Monte Carmelo debet separatim ab aliis non Carmeliticis benedici ex decreto Leonis XIII, 27 Apr. 1887.

6. Sacerdos gaudens facultate benedicendi scapulare carmeliticum poterit uti quacumque ex duabus formulis utpote in appendice Ritualis Romani contentis.

7. Clemens Papa XI die 24 Nov. 1702, primum tantum scapulare decrevit debere esse benedictum ab habente ad hoc facultatem.

8. Unum idemque scapulare potest pluribus induendis inservire, sed primum scapulare quod dein-

ceps adscriptus induere debet, necesse est ut sit benedictum.

9. Non est necesse ut fideles induendi habeant prae manibus Scapulare, dum benedicuntur a sacerdote, ut declaravit R. P. N. Gener. die 10 Martii 1856, nec ut ista benedicantur coram induendis, sacerdos imponens potest uti scapularibus jam a se benedictis, ut censet Beringer.

III.

IMPOSITIO.

1. Est de substantia, ut scapulare sodali imponatur solum ab habente ordinariam vel delegatam facultatem illud inponendi.

2. Ab eodem sacerdote scapularia imponi debent a quo ipsa benedicuntur.

3. Non sufficit, ut sacerdos scapulare in manus induendi tradat, sed debet ejus collo imponere.

Attamen quando adest difficultas proveniens ex capitis tegumento sive pro mulieribus, sive pro monialibus, tunc potest uni tantum humero imponi.

4. Ad validam impositionem proferenda sunt verba quae sunt substantialia ad forman decreti S. C. I. 18 Aug. 1868.

5. Licet sacerdoti in impositione scapularium, ab Ecclesia approbatorum, omnibus rite peractis, dicere semel numero plurali formulam: *Accipite, fratres,* vel *sorores* etc., imponendo successive et sine interruptione scapulare omnibus praesentibus.

6. Utrum sacerdos habens facultatem imponendi scapulare B. M. V. de Monte Carmelo, sibimet illud possit imponere? S. C. Indulg. respondit: Affirmative, quatenus haec facultas habeatur indiscriminatim, minime vero si taxative, ex. gr. pro aliqua monialium communitate tantum etc. 17 Martii 1840.

7. An qui rite semel adscripti in Sodalitatem postea habitum dimiserunt, teneantur ad novam receptionem? S. C. Indulg. respondit: Negative, et sufficit ut habitum sacrum ipsi denuo resumant simpliciter.

IV.

RECEPTIO AD CONFRATERNITATEM AC NOMINIS INSCRIPTIO

1. Receptio ad Confraternitatem est de substantia et debet fieri ab eodem qui benedicit et imponit scapulare.

2. Non valet receptio si fiat simplici intentione concepta animo, sed adhibenda sunt verba illam exprimentia: *Recipio te* etc. ut indicatur in formula receptionis.

3. Nomina confratrum, nisi adsit particularis dispensatio S. Sedis, necessario inscribenda sunt, non solum ut indulgentias ipsis concessas lucrari possint nam S. S. Leo XIII die 27 Aprilis 1887 dispensationem generalem Ordini nostro a Greg. XVI concessam omnino revocavit, sed etiam ad validam receptionem in confraternitatem.

4. Nomina confratrum inscribenda sunt in libro conventus PP. Carm. illius loci et iis deficientibus in albo confraternitatis vel conventus vicinioris sive Fratrum sive monialium carmelitarum quo mittenda sunt quamprimum commode fieri potest. Propterea ad confraternitatem admittentes penes se habeant privatum regestum.

5. Scribenda sunt in hoc regesto tam nomina quam cognomina quae postea, sicut dictum est in n. 4, quamprimum commode fieri potest, mitti debent cum subscriptione ipsa recipientis.

6. Sacerdotes qui nequeunt transmittere nomina fidelium in scapularis Societatem receptorum, vel ad proximam ejus Sodalitatem, vel ad monasteria religiosorum, quaerunt utrum fideles sic recepti indulgentias lucrari possint? S. C. Indulg. per decretum sub die 27 Aprilis 1887 respondit: Inscriptionem in Album Confraternitatis esse necessariam ad lucrandas Indulgentias.

N. B.—It has been declared more than once that faculties granted with the restriction—"*Dummodo id fiat in locis ubi Conventus Nostri Ordinis non reperiuntur*" can be validly exercised in cities where there is a Carmelite Monastery. Beringer Vol. II, part 2, Sec. 4.

XXI.

SPECIAL INDULGENCES

N. B.—*I, II, III, IV mean respectively Confession, Communion, Prayer for the Pope's intentions, Visit to a church or public chapel.*

THE APOSTOLIC INDULGENCES

The Following Conditions Must Be Observed.

A. The blessed object must be carried about on the person, or kept in the bedroom, or other suitable place, and reverently used for the prescribed devotions.

B. It must not be made of fragile material.

C. Pictures, whether printed or painted, are not admissible, and images must be of saints canonized or inscribed in approved martyrologies.

1. Plenary, in articulo mortis. I, II.

Should Confession and Communion be impossible, the invocation of the holy Name of Jesus with contrition, at least in the heart, suffices.

2. Plenary, on Christmas Day, the Epiphany, Easter Day, Ascension Day, Pentecost, Trinity Sunday, Corpus Christi, the Purification, Annunciation, Nativity B. V. M., Nativity of St. John Baptist, SS. Peter and Paul, Andrew, James, John, Thomas, Philip and James, Bartholomew, Matthew, Simon and Jude,

Matthias, and All Saints, to those who say at least once a week a Chaplet of our Lord, or of our Lady, the Rosary or a third part thereof, the Divine Office, or the Office of the B. V. M. or of the Dead, the Penitential or Gradual Psalms; or whose custom it is to teach the Catechism, visit prisoners, or the sick in hospitals, or help the poor, or hear Mass, or say Mass. I, II, III.

3. Seven Years and Seven Quarantines, for the above pious exercises on other feasts of our Lord or of our Lady.

4. Five Years and Five Quarantines, for the same on any Sunday or feast in the year.

5. 100 Days, for the same, on any day of the year.

6. 200 Days, to those who visit prisoners, or the sick in hospitals, or teach the Catechism in church, or at home to their own children, relations or servants, or who are accustomed to say at least once a week, the Chaplet or Rosary, or Office B. V. M. or of the Dead, or Vespers of the Dead, or one Nocturn with Lauds of the same, or who shall say the Penitential Psalms with the Litanies and Prayers.

7. 100 Days, to those who at the sound of the bell say the Angelus, or not knowing it, a Pater and Ave, or in like manner say the De Profundis at night, or not knowing it, a Pater and Ave, or who every Friday meditate on the Passion and Death of our Lord and say the Pater and Ave thrice, or who with contrition and purpose of amendment examine their consciences and say the Pater and Ave thrice, or who say the

Pater and Ave thrice in honor of the Holy Trinity, or the Pater and Ave five times in memory of the Five Wounds of our Lord.

8. 50 Days, to those who say any prayer in preparation before saying Mass or receiving Holy Communion, or before saying the Divine Office or the Office B. V. M.

9. 50 Days, to those who pray for the dying, saying for them at least the Pater noster and Ave Maria.

THE BRIGITTINE INDULGENCES

It is requisite, in order to gain these Indulgences, that the Chaplet, being made either of six or of five decades, should be blessed by the superiors of the monastic houses or other priests of the Order of St. Saviour, otherwise the Order of St. Bridget, or by one with the necessary faculties.

1. 100 Days for each Pater, 100 Days for each Ave, and 100 Days for each Credo, for those who say at least five decades simultaneously with other indulgence.

2. Seven Years and Seven Quarantines, for saying six decades.

N. B.—Whenever this Rosary is said with others, each person may gain the Indulgences 1 and 2 precisely the same as when the said Rosary is said by one person alone.

3. Plenary, to all who shall say at least five decades

daily for a year, on any one day in the year. I, II, IV.

4. Plenary, on the usual conditions, on the Feast of St. Bridget (October 8), to all who say the said Rosary of five decades at least once a week. I, II, III, IV.

5. Plenary, to all who, having confessed and communicated, or being at least contrite, shall have been accustomed to say this Rosary, as in No. 4, when, in articulo mortis, recommending their souls to God, they say the holy name Jesus with their hearts, if unable to do so with their lips. I, II (if possible).

6. Plenary, once a month, for saying five decades. I, II, III, IV.

7. 40 Days, to all who carry this Rosary with them, if, at the tolling of the bell for a passing soul, they kneel down and pray for that soul.

8. 20 Days, to all who carry this Rosary, whenever, in a contrite spirit, they make examination of conscience, and say thrice Pater and Ave.

9. 100 Days, to all who carry this Rosary whenever they hear Mass, or assist at a sermon, or accompany the Most Holy Viaticum, or bring back any sinner into the way of salvation, or do any other good work in honor of our Lord Jesus Christ, the Blessed Virgin, or St. Bridget, provided they say also the Pater and Ave thrice.

10. The Rosary of St. Bridget (of Sweden) is recited in honor of the sixty-three years which, it is said, the B. V. M. lived on earth. This Rosary is

composed of six divisions, each of which consists of one Pater, ten Aves, one Credo. After these one Pater and three Aves are said.

THE CROSIER INDULGENCE

One Pater noster or one Ave Maria said on a rosary blessed by the Master General or one of the Canons delegated by him, or by one having this special privilege, 500 Days each time.

SOME INDULGENCES OF THE DOMINICAN ROSARY

To gain the following indulgences beads must be used, though in the case of several persons saying the Rosary together it is sufficient if the person leading the Devotion uses them. They must, except in the case of 7, have been blessed by a Dominican Father or other priest duly authorized.

Persons incapable of meditating may gain the indulgences by merely saying the Rosary devoutly. Such persons should, however, endeavor, in some measure, to acquire the power of meditating.

1. Five Years and five Quarantines, for a third part, five decades, of the Rosary (blessed beads not necessary), each time.

2. 100 Days, to all who say the fifteen, or at least five decades, for every Pater and Ave.

3. Plenary, to all who say five decades every day for a year, on one day in the year. I, II, IV.

4. Ten Years and ten Quarantines, once a day, to all who say five decades in company with others, either in public or in private.

5. Plenary, on the last Sunday of every month, to all who are in the habit of saying with others, at least three times a week, five decades. I, II, III, IV.

6. 100 Years and 100 Quarantines, once a day, to all associates of the confraternity who devoutly carry a rosary about with them.

7. Plenary, to all associates who say the Fifteen Mysteries in the course of the natural day, for the triumph of the Church. I, II, III.

N. B.—The indulgences attached to beads blessed by the Canons Regular of the Holy Cross can be gained *simultaneously* with the Dominican indulgences, i. e., while reciting the Rosary, provided the beads are blessed with the two blessings. (Pius X, June 12, 1907.)

Note.—Indulgences 6 and 7, with many others not recorded in the Raccolta, can be gained only by members of the Confraternity of the Holy Rosary. To enjoy the privileges of this confraternity it is only requisite that a person's name be entered on the Dominican Register, and that the beads should be blessed as above.

XXII.

STATUTES OF THE APOSTLESHIP OF PRAYER

I.—The Apostleship of Prayer is a Pious Association which exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer, both mental and vocal, and also by other pious works, in so far as they are impetratory, and can unite us with the Sacred Heart of Jesus in attaining the end proposed. Wherefore, though the Apostleship of Prayer may seem to have certain things in common with other pious associations, such as those of the Sacred Heart of Jesus and the Living Rosary, still it is wholly distinct from them all, both in its end, which is altogether universal, and in the special means which it uses.

II.—There are three Degrees in this Apostleship, according to the different works which it undertakes to practise; hence, there are three classes of Associates.

The 1st Degree (essential and common to all the Associates) is composed of those who daily offer to God, in some approved form of words, all their prayers, works and sufferings in union with the Sacred Heart of Jesus, and for all those intentions for which our Lord is continually interceding and offering Himself for us in sacrifice. Hence, love and devotion to the Sacred Heart of Jesus are very proper for all Associates enrolled in the Apostleship of Prayer. For,

although this devotion does not constitute the *end* of the Association, still it is the chief and most powerful *means* of inciting all the Associates, moved by the example of the Sacred Heart of Jesus, to a more diligent practice of prayer, and of making that very prayer, performed in union with the Sacred Heart, more efficacious in attaining the end proposed, which is the glory of God.

The Apostleship of Prayer, therefore, is an association quite distinct from the Archconfraternity of the Sacred Heart, and consequently the societies, churches, and all the faithful enrolled in the pious work of the Apostleship are in no way to be considered in the future as enrolled also in the Archconfraternity of the Sacred Heart, erected at Rome in the Church of St. Mary of Peace, unless they shall have been duly received into the same Archconfraternity by its Director.

III.—The 2d Degree is composed of those who, to the practices of the 1st Degree, that is to say, to the prayer by which they unite themselves to the Sacred Heart interceding with the Father for the advancement of the divine glory, add other prayers to the Blessed Virgin Mary, to implore the aid of so powerful a Mother, and obtain for themselves her assistance in this pious work of procuring the salvation of souls. These Associates recite once a day one *Our Father* and ten *Hail Marys* for the Intention which is proposed to them, with the approbation of the Roman Pontiff, at the beginning of each month. They must

not, however, on this account be considered as enrolled in the pious work of the Living Rosary, nor *bound* by the laws which govern it, and which require its members while praying to meditate upon some mystery assigned them by lot, and to be distributed into bands composed by fifteen members.

IV.—The 3d Degree is composed of those who, performing the duties at least of the 1st Degree, endeavor besides to remove the obstacles, which might prevent our prayers to God for the salvation of souls from being fruitful. For this end, every month, or every week, according to the tenor of the Brief, dated February 10, 1882, they make the Communion of Reparation, by which they strive to appease the Sacred Heart of Jesus, provoked to wrath by the sins of men, and to render Him propitious to our prayers. Therefore, all those who are enrolled in this 3d Degree, and make the aforesaid Communion according to the rules of the Pious Work of the Communion of Reparation, are constituted *members* of this Association and gain its Indulgences.

V.—Likewise, although the Pious Confraternity, called the "Holy Hour," is distinct from the Pious Association of the Apostleship of Prayer, still all the Associates of the Apostleship of Prayer who practise aright the pious exercise of the Holy Hour, in order to appease the Sacred Heart of Jesus, outraged by the injuries of men, and to render Him favorable to our prayers, have a right to all the spiritual graces, which are granted to those who perform this pious exercise,

by the Rescript of Pius IX., May 13, 1875, and the Brief of Leo XIII., March 30, 1886. But it is not lawful for any one to add other pious works to the Apostleship, although the faculties, which the Ordinaries of places possess, each for his own diocese, remain intact.

VI.—Those of the faithful, admitted into this Association, who are distinguished by their piety and burning zeal for souls, being therefore named Promoters, should endeavor by every means to advance daily more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus, according to the statutes of the Apostleship. Wherefore, let them meet together at stated times to determine on all those things which may seem most suitable to obtain this end.

VII.—The principal seat or Centre of the Association is established at Toulouse. The Director-General, however, is the Father General of the Society of Jesus for the time being, who can delegate his office to another selected by him, who is to live at Toulouse.

VIII.—Besides the Director-General, there shall be also Diocesan Directors and Local Directors for every Centre of the Apostleship. The Diocesan Directors, who are to be designated by the Ordinaries within their own dioceses, shall be appointed either by the then Father General of the Society of Jesus, or by the Director-General, whom the Father General has delegated at Toulouse. The Local Directors of every

Centre shall be appointed, with the approbation of the Ordinary, by the Diocesan Director. Both the Diocesan Directors and the Local Directors shall be also subject to the Ordinary, in all that concerns the aforesaid works, those things only excepted which come under the statutes approved by the Apostolic See.

IX.—For the enrolment of Associates it is sufficient that Local Directors inscribe their names in the register of the church or religious institution where the Apostleship is established, and give them certificates, without the necessity of transmitting the list to the principal Centre.

X.—The Indulgences and other graces hitherto granted or extended by the Sovereign Pontiffs in favor of the aforesaid practices of the Apostleship are to remain in vigor.

The Sacred Congregation of the Most Eminent and Reverend Cardinals of the Holy Roman Church, presiding over the affairs and consultations of Bishops and Regulars, has deigned to approve and confirm the above statutes.

Given at Rome, in the office of the Secretary of the same Holy Congregation, July 11, 1896.

J. Card. Verga, Praef.

L. ✠ S. A. Trombetta, Prof. Sec.

XXIII.

INSTRUCTIO DE CONGREGATIONIBUS BEATAE MARIAE VIRGINIS RITE INSTITUENDIS

Statuta Generalia

1. *De fine.*—Congregationes Beatae Mariae Virginis id sibi imprimis proponunt, ut in sociorum animis eximiam quandam erga Beatam Virginem Mariam devotionem excitent et foveant, quo, speciali tantae Matris protectione muniti, tum vitam pie christianeque instituant tum mortem aliquando feliciter obeant.

2. *Exercitium Sodalium commune et praecipuum.*—Statuta die et hora, ut plurimum semel in hebdomada, conveniunt, ut Praesidis adhortatione, lectione librorum devotorum, precibus atque canticis communibus, piis meditationibus aliisve religionis exercitiis in se devotionem erga Beatissimam Virginem ac pietatem promoveant.

In eundem finem saepius, imprimis diebus Beatae Mariae Virgini sacris, universi simul sacra Communione se reficiant; sex dies Dominicos continuos more solito honori S. Aloysii consecrent; quotannis semel, si possunt, Exercitiis Spiritualibus per aliquot dies vacent.

3. *Alia opera bona Sodalibus commendanda.*—Singulis diebus Patronam suam particularibus precibus salutent—sic in Prima-Primaria Sodales mane et vespere ter Ave Maria recitare jubentur; si commode pos-

sunt, quotidie rosarium Beatae Virginis vel ejus officium vel aliquam saltem eorum partem persolvant; vespere conscientiae examen instituant; aliquid temporis meditandis rebus divinis vel libris piis legendis tribuant; quotidie, si possunt, sanctissimo Missae Sacrificio intersint; semel saltem in mense ad Poenitentiae et Eucharistiae Sacramenta accedant; omnia quae ad Ecclesiae et religionis incrementum atque defensionem faciunt sedulo promoveant; a fide vel a virtutis christianae tramite aberrantes exemplo et institutione ad salutis viam reducere satagant; misericordiae operibus idque maxime erga Sodales infirmos diligenter vacent; mortuos vero Sodales ad sepulcrum deducant et peculiaribus precibus Deo commendent; denique non iis solum virtutibus acquirendis insistant quibus nemo christianus carere potest, sed etiam socios suos pietate, puritate, humilitate, modestia, diligentia atque industria in status sui officiis obeundis antecellere studeant.

4. Statuta peculiaria (localia), si quae in Sodalitatibus alicubi videbuntur adjicienda, statutis generalibus supra recensitis sunt conformanda, quantum temporum locorumque conditiones suadebunt.

DE ERECTIONE ATQUE AGGREGATIONE

1. Praeposito seu Vicario Generali Societatis Jesu a Summis Pontificibus collata est potestas erigendi et aggregandi Congregationes Beatae Mariae Virginis tum intra tum extra Domos et Ecclesias ipsius Societa-

tis, idque ita ut in ea re statutis in Bulla Clementis Papae VIII *Quaecumque* et in Decreto Sacrae Congregationis Indulgentiarum dato 8 Januarii, 1861, minime adstringatur.

Nunquam vero Congregatio aliqua Primae-Primariae aggregatur quae vel a Sancta Sede jam indulgentias obtinuerit vel alteri Archiconfraternitati sit aggregata.

2. Eae Sodalitates in omnibus Ecclesiis, Collegiis, Seminariis aliisve locis piis erigi possunt pro scholaribus aliisque Christi fidelibus; atque in singulis Ecclesiis, Oratoriis, etc., non una tantum, sed etiam plures pro personarum frequentia vel qualitate.

3. Omnes Sodalitates sive Congregationes, quae Primae-Primariae Romanae aggregari desiderant, aliquod Beatae Mariae Virginis, festum vel mysterium in titulum suum assumant eamque in Patronam peculiarem sibi eligant. Nihilominus etiam alius titulus secundarius sive Patronus adjungi sive retineri potest.

4. Singulis Congregationibus praesit Sacerdos ab Ordinario loci rite constitutus. Qui in officio suo exequendo ut plurimum a magistratu quodam a Sodalibus electo adjuvatur. De cujus magistratus eligendi ratione, officiis, etc., consulantur precum libri qui in usum Sodalium vulgati sunt plurimi.

5. Sodalitatum quae per diversas orbis partes eriguntur statuta peculiaria, sive localia, si quae sunt, Ordinario loci, id est, Episcopo ipsi vel Vicario Generali ad id delegato, sunt proponenda, ut ea approbet, Sodalitatem canonice erigat, aggregationem ad Prima-

riam Romanam commendet et praesidem Sodalitati erectae assignare dignetur.

Atque haec omnia hujusmodi litteris ab Episcopo peti possunt.

6. Erectione canonica et commendatione ab Episcopo obtentis impetrandum est a Praeposito Generali Societatis Jesu ut ipsam Congregationem Primariae Romanae aggreget.

DE SODALIUM COOPTATIONE

1. Litteris demum (erectionis et) aggregationis a Praeposito Generali acceptis. Sodales cooptari possunt.

2. Qui in Sodalitatem cooptari desiderant ut plurimum nisi peracto aliquo probationis tempore non recipiantur. In eo quidem temporis spatio, si per Congregationis statuta localia ita provisum sit, jam ad officia Sodalium communia admitti possunt; in Sodalitatis vero magistratum non eligantur.

3. Sodales, si commode fieri potest, recipiantur die aliquo Beatae Mariae Virgini sacro, et eo quidem ritu et pompa quae in libris in Sodalium usum vulgatis describuntur. Probe vero advertendum formulam; Ad majorem Dei gloriam. . . . (vel aliam similem), qua ipsa in Sodalitatem receptio pronuntiatur, non a Sodali qui Praefecti munere fungitur, sed a Praeside ipso per Ordinarium constituto, vel ab ejus delegato legitimo, esse proferendam.

Ad tollendam omnem dubitationem, monemus in solemni receptionis ritu non omnia esse plane necessaria, immo, stricte loquendo, sufficere ut certa voluntas tum ejus qui recipitur tum ejus qui illum recipit signo aliquo externo sit manifestata. Praeterea inscriptio nominis novi Sodalis in librum Congregationis nunquam omittatur.

4. Sodales ut plurimum a Praeside ipso per Episcopum constituto recipiantur. Attamen recentis memoriae Leo Papa XIII, Rescripto Sacrae Congregationis Indulgentiarum dato die 23 Junii, 1885, praemissa sanatione omnium adscriptionum cum quolibet defectu peractarum, omnibus harum Congregationum Praesidibus benigne permisit ut, ex rationabili causa, alium sibi Sacerdotem (qui, verbi gratia, majoris solemnitatis causa invitetur) substituere possint ad recipiendos fideles qui adscribi desiderant, ad benedicenda numismata et alia Praesidum munia exercenda.

Quominus absentes in Sodalitatem cooptentur, Decretis Sacrae Congregationis Indulgentiarum datis diebus 13 Aprilis, 1878, et 26 Novembris, 1880, generatim prohibetur; conceditur tamen Congregationum Moderatoribus eorumque delegatis ut, in casibus singularibus, dispensare possint a statuta forma inter praesentes, ac absentes etiam per singularem seu extraordinariam exceptionem rite adscribere.

5. Ut erectio et aggregatio gratis omnino, nulla mercede exacta, praestantur, ita pro inscribendis

quoque Sodalibus per se nihil exigi potest praeter ea quae, secundum statuta illius loci, approbante Episcopo, in expensas pro foliis vel libellis inscriptionis, ornamentis Oratorii, etc., deputantur.

6. Praesidibus singularum Congregationum plurimum commendatur:

(a) Ut testimonia receptionis typis imprimi curent, quibus in altera folii parte brevis indulgentiarum elenchus, statuta Congregationis et ordo officiorum adjungantur ad quae Sodales singulis vel alternis hebdomadis conveniunt;

(b) Ut librum qui Congregationis liber dicatur provideant in eoque describantur:

1. Primo loco litterae approbationis ac consensus Episcopi;

2. Diploma erectionis et aggregationis seu ejus breve compendium;

3. Statuta Congregationis;

4. Nomina singulorum Sodalium, addito die quo quisque in Congregationem est cooptatus;

5. Decisiones graviores ipsius magistratus atque insigniores Sodalitatis eventus.

QUAEDAM A SACRA INDULGENTIARUM CONGREGATIONE DECRETA

1. In iis regionibus ubi conventus Sodalium hebdomadarii diebus ferialibus utilius habentur, in quibus tamen Sodales, quominus ad Sacramenta Poenitentiae

et Eucharistiae accedant, laboribus impediuntur, vel ubi alia rationabilis causa obtinet, ad eam indulgentiam lucrandam sufficit ut Sodales aliquo intra hebdomadam die—praecedenti vel eodem die peccata confessi—ad Sacram Communionem accedant atque in Capella Sodalitatis preces praescriptas persolvant. (Leo XIII, Rescripto Sacrae Congregationis Indulgentiarum 27 Aprilis, 1887).

2. Quod attinet ad praedictas pias preces effundendas, non requiruntur preces speciales praeter illas quae a Sodalibus una simul recitari solent in conventibus hebdomadariis, dummodo communes illae preces intentione ad mentem Summi Pontificis dirigantur.

3. Indulgentiae conventibus hebdomadariis concessae non ita sunt intelligendae ut, si conventus non qualibet hebdomada, sed quolibet quarto decimo tantum die vel bis in mense habeantur, eo ipso indulgentiis careant. (Leo XIII, Rescripto Sacrae Congregationis Indulgentiarum 29 Julii, 1893).

Romae, in festo Purificantionis Beatae Mariae Virginis, die 2 Februarii, 1907.

Franciscus Xav. Wernz,
Praep. Gen. Soc. Jesu.

N. B.—*For full information see the "Official Directory of the Sodality of our Lady."*

XXIV.

DE RATIONE FRUCTUS MINISTERII.

To prevent duplication of items and, in general, insure greater accuracy in compiling the data for the Fructus Spiritualis please attend to the following in making out your report:

1. Baptisms, Marriages, Holy Communions, First Communion and Confirmation classes in our own Churches should be reported by the Prefect of the Church and by him *alone*.

2. The Confessions and Communions of Ours and Exhortations and Retreats given to Ours should be included in the count.

3. Sermons, Instructions, etc., given during a mission or retreat are covered by the entry of the mission or retreat and therefore should *not* be reported separately.

4. By Commun. extra T. are meant *all* Communions administered by Ours outside of our own Churches.

5. Aim at accuracy in all figures submitted and

especially avoid anything like mere arbitrary estimates or guessing.

N. B.—The Senior Missionary in each particular case should take charge of this report. Blanks are provided for the purpose. Reports are not to be forwarded at once to the Superior of the Missions, but are to be turned over to him at the end of the mission year.